

THE ACTS OF THE APOSTLES.  
IN GREEK AND ENGLISH.

THE  
ACTS OF THE APOSTLES  
IN GREEK AND ENGLISH

*WITH NOTES*

BY  
REV. FREDERIC RENDALL, M.A.  
FORMERLY FELLOW OF TRINITY COLLEGE CAMBRIDGE AND  
ASSISTANT MASTER OF HARROW SCHOOL

London  
MACMILLAN AND CO., LIMITED,  
NEW YORK : THE MACMILLAN COMPANY  
1897

*All rights reserved*

GLASGOW: PRINTED AT THE UNIVERSITY PRESS  
BY ROBERT MACLEHOSE AND CO.



## PREFACE.

LIFELIKE pictures of the apostolic age give to the Acts its unique importance and its special charm. It is therefore the first duty of an editor to realise for himself and his readers the actual position of the primitive Church in its Jewish and its Graeco-Roman environment, to trace their mutual action and reaction on each other, and gather from its outward history a true estimate of its inner life. Its constitution and social order were peculiar; for apostolic government was an exceptional ordinance, designed only for the stage of infancy and youthful growth. During this first generation the life of the Church depended (humanly speaking) on personal initiative and personal leadership. Throughout the Acts the living brotherhood of faithful men is the central subject of interest. The book dwells continually upon the fundamental facts of the Christian religion, but they have not yet crystallised into doctrines. Though the apostles were steadily moulding the institutions of the future Church, its fabric did not take permanent shape till

after they had laid the foundations of the faith in the hearts of men.

Hence the editor who desires to keep in close touch with his author must concern himself more with personal history than with dogmatic theology or ecclesiastical systems, must fix his eyes steadily on the living representatives of Christ, study the language and motives of the several speakers and actors on the scene, and compare them with the history of the period.

I have taken pains to verify and digest the large store of information for which I am indebted to many predecessors. I have also made an independent and thorough scrutiny for myself of the author's language, and endeavoured to illustrate it by the aid of other scriptures and any ancient authorities within my reach.

The recension of the Greek text by Westcott and Hort is so thorough and trustworthy in principles and in execution that I cannot hope to improve upon it: I am indebted to it for the main body of the text. Nor have I attempted any fresh collation of MSS. but in doubtful readings and in punctuation much scope is still left for independent criticism.

Every real student of the Acts must perceive the intrinsic superiority of that text to the Received text of the sixteenth century, on which the Authorised Version is based; but its adoption, together with the advance of Greek criticism since its date, involves changes so considerable that I have embodied my own

interpretation in a literal translation for the use of English readers, being often unable to agree altogether with the Revised Version.

I have made no attempt to combat in detail the sceptical theories which depreciate the Acts as a legendary chronicle of traditional miracles: for they rest mainly on *a priori* objections to the credibility of miracles, which have no force for believers in a living Christ. My judgment is that the book harmonises so perfectly with the spirit of the apostolic age that it must be a genuine product of that time: and it records, not only the miracles which heralded and attended the birth of the Christian Church, but also their attestation by a multitude of eyewitnesses. No historical sequel to the earthly life of Jesus can well be conceived without a supernatural element; the faith of thousands in a risen Lord becomes incomprehensible apart from it; and in the Acts it forms an essential element of the history.



CONTENTS.

	PAGE
INTRODUCTION,	1
ABBREVIATIONS,	30
Πράξεις Ἀποστόλων,	31
APPENDIX (GREEK),	160
ACTS OF THE APOSTLES,	167
APPENDIX (ENGLISH), .	355
GREEK INDEX,	361
ENGLISH INDEX, .	363

MAPS.

THE APOSTOLIC CHURCH,	. <i>frontispiece</i>
JOURNEYS THROUGH ASIA MINOR,	253
COAST OF MALTA,	346

—

.



## INTRODUCTION.

THE book of Acts claims to be a continuation of the third gospel by the same author. Their similarity of spirit, style, and language so forcibly attests the identity of authorship that there can be no serious question of the fact. It opens like the gospel with an address to Theophilus. In this the gospel is entitled the first book, and the life of Jesus therein contained, though it includes his whole life on earth down to his ascension, is described as a beginning only of what he did and taught. This language reveals the author's point of view as to the relation of the two books to each other. He introduces the Acts as a second book of the life of Jesus, and the history of his Church as a further chapter of the Saviour's history. The words and deeds of apostles and saints are in his eyes not their own; it is their Lord who speaks and acts through them. Jesus, though now withdrawn from human sight and exalted into heaven, is still the active head and guiding mind of his church on earth: apostles and prophets are mere ministers of his will, inspired by his informing and quickening Spirit.

It appears therefore, that according to the author's

original design the Acts was attached to the third gospel as a second part of a single work, and there was no occasion for a separate title. But when the two books became detached, as they are in the canon of Scripture, a distinct name was needed. Accordingly ancient MSS. contain the Greek title *Praxeis*, which correctly describes the nature of its contents as a collection of personal memoirs, and which has been current in the Church, together with its Latin translation *Acta* and English *Acts*, ever since. The fuller titles, *Acts of Apostles* and *Acts of the Apostles*, are inaccurate, as the book brings into prominence men who were not apostles, and ignores many who were: and can hardly have been as ancient as the apostolic age.

The few opening words addressed to Theophilus further connect the Acts with the third gospel: **Preface to Theophilus.** they prove that it was intended for the same readers, and prompted by the same motives, as are set forth in the fuller preface to the gospel. Theophilus, as there appears, was a representative Christian orally instructed in the fundamental facts of Christianity; and the author, perceiving the inevitable defects of oral instruction without the addition of a complete written narrative, and dissatisfied with the many attempts hitherto made to supply the need, addressed himself after careful study of the facts to its execution.

This conception of the constant government of the Church by her divine Lord, and of his personal presence by his Spirit, is essential to a right understanding of the Acts. Its incompleteness as an outward history appears

upon the surface: churches of first-rate importance, like that of Alexandria, are altogether ignored; those of Jerusalem, Antioch, and Rome are shown for a season in vigorous action, to disappear again entirely from view; the history of important crises is illustrated by fragments from the biographies of Peter and Paul, Stephen and Philip. Yet the genius of the author, inspired by faith in the sovereign will and guiding hand of the divine Head of the Church, impresses on all these scattered elements of church life a pervading idea of spiritual unity, which gives continuity to the whole. The result is that the apostolic church lives again in his pages from its marvellous birth at Pentecost, through successive battles with Jewish bigotry and violence, and years of rapid growth in Samaria and the cities of the Gentiles, till the feet of its foremost apostle are planted in imperial Rome, with hardly an apparent break.

The book of Acts is a very ancient treasure of the Church. Besides the frequent references in early Christian writers to the events which it records, reminiscences of its language, more or less distinct, are found in Polycarp, in the letter to Diognetus, in Hermas, in Justin Martyr, and in the letter written by the churches of Vienne and Lyons. It obtained a place in the canon of Scripture next after the four gospels, as an authentic record of the apostolic age, at the earliest date to which the existence of a canon can be traced; for it stands in that position in the Muratorian fragment, believed to be as old as the second century, and has retained that position ever

**Antiquity and  
importance of  
the Acts.**

since. For more than seventeen centuries Christians have gathered from its pages almost all that is known about the birth and growth of the infant Church in her Jewish nursery, her early persecutions by Jewish rulers, the successive stages of her contact with the Gentile world, her increasing independence of Jewish influence, and the gradual evolution of a united Church by the steady assimilation of Hebrew and Greek elements. A whole generation of Christian life would have been a comparative blank without the historical framework which it supplies for the due arrangement of the further details contained in the original epistles of the apostles. Thus it forms the first and most important link in the chain of historical evidence which connects the gospel narrative with the faith of later generations. But its value far exceeds a record of outward progress; for it gives an insight into the spiritual development of the men who first preached the gospel of the Resurrection. Many of them are familiar figures in the gospel narrative, and we know what manner of men they were while they walked with Jesus. In the Acts is exhibited the process by which God educated these humble followers and transformed them into eloquent preachers, master-builders of a new social fabric, leaders of a religious revolution. There the three stupendous miracles, which ushered in the new dispensation, are combined into a single group; and it is seen how the Resurrection weaned them from the associations of the earthly life, and prepared their minds for the revelation of a spiritual presence; how the glory of the Ascension brought them to their knees in adoring worship of their heavenly

Lord; how the power of the Spirit came down from heaven to dwell within them, enduing them with grace and wisdom to preach and govern, and with strength to labour and suffer for the faith of Christ crucified.

The general character of the history goes far to stamp the Acts as a contemporary record. (1) The various apostles and other actors on the scene play their part as living men, each invested with a distinct personality, which no subsequent generation could have reproduced. The individual prominence of single apostles is a characteristic feature of the Acts, in contrast with the vague traditional view of their collective action which prevails in the language of the early Fathers. Barnabas, Stephen, Cornelius, present each a different type of faith, and Ananias, Simon Magus, Elymas, of sin. The elder Herod Agrippa is distinguished by his affectation of religious zeal and his ostentatious vanity from the younger, who was a time-serving partizan of Rome. The administration of Roman justice reflects the character of the judge, accordingly as Gallio, Felix, or Festus is seated on the tribunal.

**The Acts a  
contemporary  
record.**

(2) And these personal narratives are related with a wealth of local and circumstantial details, which must have been almost unattainable after the lapse of a few years, however easily accessible at the time. Such localities, for instance, as the field Aceldama, Solomon's porch, Herod's prison, the tower Antonia and the stairs connecting it with the temple courts, were swept away in 70 by the utter destruction of the temple and great part of the city. Everywhere

the local colouring is preserved with the same fidelity, whether the scene lies in Jerusalem amidst the stir of national and religious life, or in the Graeco-Roman capital of the Herods and the provincial governors; at Athens the sceptical curiosity of Greek philosophers, at Ephesus the trade of exorcists, the mercenary zeal of the craftsmen in support of the local worship, and the excitable temper of a Greek populace are reproduced in turn. The names and titles of kings and magistrates—Jewish, municipal, and imperial—are freely scattered up and down the pages with such accuracy of detail, that the resources of modern criticism can scarcely detect an apparent flaw.

(3) Decisive evidence of the extreme fidelity of the history in minute details is furnished by a comparison of the contemporary epistles of Paul. As these frequently touch on the outward events and circumstances of his life, though their immediate concern is with his inner mind and personal relations with the churches, they come continually into incidental contact with the narrative of the Acts; and the coincidence between the two is so close and circumstantial, and at the same time apparently so undesigned, that it is impossible to explain it on any hypothesis but that of actual truth. The history implies an intimate knowledge of his circumstances, feelings, and actions which could only be gained by personal intercourse with him or his immediate companions.

There are some, however, who admit that the book of the Acts is up to a certain point a genuine and trustworthy record of the first century, and yet maintain that the whole is a comparatively late



compilation in which original documents have been  
 incorporated. Now it is highly improb- **The Acts not**  
 able that any such independent documents **a mere com-**  
 can have survived to the second century, **pilation.**  
 and yet utterly perished without a trace of their  
 existence, leaving the Acts as the unique record of  
 the primitive Church. But the character of the book  
 still more decidedly refutes this groundless theory;  
 for it is clearly not a mere compilation. There is  
 great variety in its pages; for it ranges over thirty  
 years, beginning amid past scenes in a foreign land  
 of which the author knew little save by report, and  
 ending with his own personal experiences; but the  
 unity is more conspicuous than the variety. The  
 language is uniform throughout, and language is in  
 his hands an instrument of singular power and  
 delicacy: whatever materials he has pressed into his  
 service, he has at least recast in his own well-chosen  
 words. The style too is peculiarly his own: an  
 extremely simple, but highly graphic, narrative of  
 condensed facts presents the successive actors and  
 crises in church history with great dramatic power.  
 He rigorously suppresses the expression of his own  
 opinions, and studies to efface himself, yet succeeds  
 in thoroughly enlisting the sympathy of his readers.  
 His frequent summaries of speeches are models of  
 condensed thought. The impression of spiritual  
 grandeur which he conveys in describing the apostolic  
 age, though really a reflection of his own intense  
 faith, seems to grow out of the simple facts. All  
 this bespeaks, in my judgment, rare literary skill as  
 well as Christian inspiration.

His date and personality are clearly indicated by

his special religious sympathies. From Pentecost downwards he dwells (apart from personal **Religious** narrative) almost exclusively on two **sympathies.** subjects, the marvellous expansion of the Church, and the struggle with Judaism, external or internal. Missionary enterprise has a special charm for him: he delights to record the onward march of the gospel, the rapid growth of new churches, and the addition of new provinces to the kingdom of Christ, while he dismisses pastoral work and internal organization with scanty notice. Still more conspicuous is his enthusiasm for Christian freedom. His indignation against Jewish tyranny, his condemnation of Jewish prejudice, his admiration for the successive champions of Gentile liberty, meet the reader everywhere. He expresses these feelings in the tone of an eager partizan, not of a dispassionate historian, who can survey calmly from a safe distance the trials of a past generation. Judaism faces him as a living and dangerous foe, which is assailing beneath his eyes the rights of Gentile Christians, and still threatening imprisonment or death to the apostle of the Gentiles.

Now in the apostolic age these sentiments were a natural outcome of circumstances; for the Church grew up in the centre of Judaism as a branch of the national creed, with unbounded faith in the Jewish scriptures, beneath the shelter of the Temple. It was therefore for a time exposed as an almost helpless victim to the caprices of Jewish tyranny. Even when Christians fled to the cities of the Gentiles, the synagogue was still their religious home; they were themselves imbued with its prejudices,

but the continual object of its bitter jealousy. All the persecutions of the Church in those days were instigated by Jews, all the troubles which beset her peace were due to Judaism. But Jewish influence began to wane outside Palestine with the first considerable influx of Gentile converts into the Pauline churches. Christian congregations had seceded from the synagogue, and the Church had asserted her independence at Corinth, Ephesus, and Rome, if not other cities, long before the fatal contest with Rome which prostrated Jewish power. Even as early as the epistles of the Roman imprisonment Judaism had lost its formidable character: Judaizers are but once denounced, and then as a discredited and heretical faction, to be classed with dogs and evilworkers. But the author of the Acts breathes the spirit of the earlier epistles, and it would be an anachronism to date his work after 70, when the Jews had become objects of compassion, and Rome, once the protector, had taken their place as the jealous persecutor of the Church.

The author's intense devotion to the apostle Paul gives a further clue to his personality. From the thirteenth chapter onwards the book is **Personal devotion to Paul.** wholly engrossed with his biography. The two causes of church extension and of Christian freedom are so closely identified with the career of their foremost champion that all other spheres of Christian progress are ignored: the earlier apostles drop out of sight: fellow-labourers like Barnabas and Silas disappear from view the moment they separate from Paul: his deliverance from manifold dangers engrosses exclusive attention,

and the fortunes of the Church seem bound up in his life.

This concentration of interest around the single person of Paul admits of only one explanation, that the author was a devoted friend of the apostle, actively associated with his work, and in fervent sympathy with his views. If Paul was his father in Christ, the spiritual leader under whose banner he had served, the recognized chief under Christ of his particular field of labour, we can understand it, but not otherwise.

And this we gather from his own narrative to have been his exact position. For just as he opens **Use of first person plural.** both his books in his own name by the use of the first person singular, so in the latter half of the Acts he indicates his own presence in the company of Paul by employing the first person plural. The earliest trace of his presence is in xiv. 22; from which it appears that he was one of the disciples whom Paul converted in southern Galatia during his first visit, who clung to the apostle's teaching in spite of much persecution from the Jews. On Paul's next visit to Asia Minor with Silas the author (by that time a Christian of some standing) joins him at Troas, is admitted to his confidence, accepts the call to come over into Macedonia as a binding summons to him in common with Paul and Silas, and accordingly proceeds with them to Philippi. There he takes up the work of an evangelist, and remains behind, on their enforced departure, to carry it on (xvi. 10-40). As he rejoined Paul six years later at Philippi in the capacity of a delegate from the Church bearing their contribution to Jerusalem, it may

be concluded that he spent much of the interval in evangelistic work in Macedonia (xx. 5—xxi. 18). Two years and a half later he accompanied the apostle on his eventful voyage from Caesarea to Rome, with a view probably to personal ministration as well as the Roman mission (xxvii. 1—xxviii. 16). This sketch of his life confirms the tradition that he was one of the two messengers of the Macedonian churches so highly commended in 2 Cor. viii. 18-23, and renders it probable that he is the *true yoke-fellow* of Phil. iv. 3.

The author's life brings clearly into view the materials within his reach for the construction of his history. Besides his own personal **Sources of knowledge of Paul's later career, and information.** his opportunities for supplementing it by conversation with his fellow-travellers, his intimate association with Paul himself enabled him to relate on the highest possible authority the proceedings of the Sanhedrin, first against Peter and John, then against the Twelve, and against Stephen, together with his defence and martyrdom, Saul's own conversion and subsequent career. During the two years and a half, through which Paul's imprisonment at Caesarea was prolonged, he had access at Jerusalem to the brethren of the Lord, the Twelve, and other original members of the Church: at Caesarea he was at one time a guest in the house of Philip, and had opportunity of hearing his narrative of the conversion of Samaria, of Simon Magus, and of the Ethiopian eunuch, and from Cornelius or other original members of that church the story of his baptism, and of Herod's death. It appears therefore that the visit to Palestine, which withdrew the author from evangelistic work, supplied

him also with all the materials he required for the Acts.

This visit to Palestine was indispensable for the due execution of his work: 'nowhere else **Date of pub- could a Gentile convert obtain adequate lication.** materials for a life of Jesus. But, these once obtained, the language of his own preface and the circumstances of the Gentile churches alike preclude the hypothesis of needless delay in the publication of his gospel. The Christians for whom he wrote, members probably of those Macedonian or Asiatic churches, amidst which he had been labouring as an evangelist, had (it seems) no written gospel worthy of the name; and the want was so keenly felt that many futile efforts had been made to supply it. Few, in fact, in the Pauline congregations had so thorough a knowledge of gospel history as to commit it to writing or embody it in oral teaching, as may have been done in Palestine. The demand therefore for Christian scriptures was already urgent amidst the multitude of Greek believers who had been trained in the synagogue upon the Jewish scriptures, and were now flocking thence into the Pauline churches. Critics who postpone the publication of the synoptic gospels to the latter part of the first century, or later, hardly realize the urgency of this demand. This is, to my mind, the most forcible argument for fixing an early date for the completion of the third gospel. The need was already pressing in Greece and Asia Minor before the expedition to Palestine opened to the author an opportunity for meeting it, and the intercourse with Paul and his company on the journey was well calculated to ripen thought into action. His



gospel, embodying the oral teaching then current in Palestine, was in all probability completed, and the materials collected for the Acts, before the arrival of the author at Rome. Its closing verses bring down the history to 62. Two years later came the Neronian persecution, and soon after that the Jewish war altered the face of the religious world. The Jews became down-trodden exiles: the Roman empire and populace took their place as the persecutors of the Church. Of that altered world the author gives no hint; and I see no reason to date the publication of the Acts much later than the termination of the history in 62.

The latest mention of the author in the Acts leaves him at Rome in company with Paul. As he had apparently gone there to assist in the Place of publication. Roman mission, he probably remained there during the greater part of the next two years. In the second chapter occurs a definite indication of a Roman stand-point. A list is given of the various nationalities represented in Jerusalem at Pentecost: and the point of view from which it is drawn up is neither Jewish nor Greek, for it travels from beyond the eastern frontier of the Empire across western Asia and along northern Africa to the Roman centre, barely noticing Judaea by the way and omitting European Greece, and then winds up with an emphatic recognition of Roman visitors. The geographical order is natural if the writer was looking out from a Roman centre over the Empire, but not otherwise.

The abrupt conclusion of the Acts takes the reader by surprise. After recording Paul's arrival

at Rome and futile appeal to the Roman Jews, the author breaks off suddenly with a statement that **The Acts un-** his ministry in bonds continued with-  
**finished.** out interruption for two whole years. Neither the effect of this ministry, nor the issue of his trial is recorded. If he had intended this as his last word, this silence would be inexplicable; and yet he does in a way close the book: we have in short the end of a chapter, not a completed volume. This is explained by the nature of his design: it embraced a life of the ascended Christ in his Church, and contemplated therefore not one book only, but an indefinite series which could never be really complete before the second advent. The close of his gospel clearly illustrates his plan of composition. He winds it up with a brief statement of the Ascension, but reserves for his next book the detailed narrative of the event. So here he gives a summary of Paul's ministry in bonds, but reserves for an intended third book the full record of that ministry and the trial which brought it to an end.

The name of Luke has been handed down by unbroken tradition as the author of the third gospel **Luke the** and the Acts. That gospel has never  
**author.** been known by any other name. This universal acceptance goes far to prove the fact; the tradition could hardly exist at all, if it were not founded on truth: for the references to Luke in Scripture do not of themselves create a presumption that he was an author. Writing from Rome Paul sends a greeting from *Luke the beloved physician* to the Colossian church, and from Luke as a *fellow-labourer* to Philemon of Colossae. Again, in 2 Tim.

iv. 11, when his end was drawing near, he writes, *only Luke is with me*. Incidentally these passages strongly confirm the tradition of Luke's authorship. They present him in the very place in which the history leaves the author, *viz.* in Paul's company at Rome. They designate him as beloved, a fellow-labourer, a companion found most faithful to the end, which is exactly the position of the author towards the apostle in the Acts. They describe him as a *physician*, and the author exhibits in reference to various diseases the scientific knowledge of a physician (comp. Acts iii. 7; xii. 23; xiii. 11, xxviii. 8). They associate Luke with southern Phrygia, and the earliest trace of the author is in the region immediately adjoining.<sup>1</sup>

Luke is indeed the only friend of Paul mentioned in Scripture whose claim to the authorship can stand the test of criticism. The name of the author is definitely excluded from the Acts by his use of the first person wherever he refers to himself, and has to be sought amidst the additional names found in the Epistles of Paul. These are eight in number—Epaphroditus and Epaphras, who joined him at Rome for a time only from Philippian and Colossian homes, Onesimus whom he converted at Rome, Jesus Justus who belonged to the circumcision, Demas who is excluded by his character, Titus, and Luke. A comparison of Gal. ii. 1 shows Titus to have been one of the party

<sup>1</sup> It deserves mention, though it may be an accidental coincidence, that Paul's visit to the Pisidian Antioch began with a severe illness through which he was tenderly nursed (see note on xiii. 14): possibly this was his first contact with Luke the physician. Christian tradition connects Luke with Antioch: internal evidence connects the author with the Pisidian, not the Syrian, Antioch.

designated in Acts xv. 2 as *certain other of them*: he cannot therefore have been the author. Luke alone remains. Thus the verdict of criticism confirms the tradition of the Church.

**Summary of contents.** The contents of the several chapters are briefly as follows:

- I. 1-11. Account of the forty days and the Ascension.
- I. 12-26. Appointment of Matthias in place of Judas.
- II. 1-41. Descent of the Spirit; address of Peter; baptism of 3000.
- II. 42-47. Religious and social life of the Christian community.
- III. Restoration of the lame man; address of Peter.
- IV. 1-31. Alarm of the ruling oligarchy; arrest of Peter and John; their release; Christian hymn of praise.
- IV. 32-v. 42. Liberal provision for Christian poor; Barnabas, Ananias, and Sapphira; Christian enthusiasm; arrest, imprisonment, and miraculous release of the Twelve; issue of their trial.
- VI. The Seven; charge of blasphemy against Stephen.
- VII. His defence and martyrdom with Saul's approval.
- VIII. Persecution and dispersion of Christians; conversion of Samaria; Simon the sorcerer; Ethiopian eunuch; further preaching of Philip.
- IX. 1-30. Mission of Saul to Damascus, conversion, baptism, ministry at Damascus, flight to Jerusalem and thence to Tarsus.
- IX. 31-43. Peter's visit to Lydda and Joppa; restoration of Aeneas; raising of Dorcas.
- X. 1-xi. 18. Caesarea; visions of Cornelius and Peter; baptism of Cornelius; Peter's vindication of his conduct at Jerusalem.
- XI. 19-30. Conversion of Gentiles at Antioch; despatch of Barnabas thither; joint ministry of Barnabas and Saul; their visit to Jerusalem with alms.
- XII. Herodian persecution; death of James; miraculous release of Peter; terrible death of Herod Agrippa I.
- XIII., XIV. Joint mission of Barnabas and Saul to Cyprus; Elymas; withdrawal of Mark; mission-journeys from the Pamphylian coast to the Pisidian Antioch, Iconium,

- Lystra, Derbe, and back, address at Antioch, proffer of worship at Lystra, and subsequent stoning of Paul; return to Antioch in Syria.
- xv. 1-34. Renewed agitation for the circumcision of Gentile converts; council of Jerusalem; letter to Gentile converts despatched to Antioch.
- xv. 35-39. Paul and Barnabas agree to divide their mission-sphere, and Barnabas goes with Mark to Cyprus.
- xv. 40-xviii. 22. Paul chooses Silas as companion for a second apostolic journey; after confirming churches in Syria, Cilicia, and the southern part of the Galatian province, he is guided by the Spirit to Macedonia; Philippi; Thessalonica; Berea; Athens; Corinth; secession from synagogue; trial before Gallio; passing visit to Ephesus on the way to Jerusalem; return to Antioch.
- xviii. 23-xxi. 16. Third apostolic journey; visit to the churches of Galatia and Phrygia; Apollos; return to Ephesus; two years preaching there, three months in synagogue, the rest in the school of Tyrannus; great effect produced by miracles; riot of craftsmen; tour through Macedonia and winter at Corinth; start of deputation with Paul from Philippi and Troas; address to elders of Ephesus; voyage; Tyre; Ptolemais; Caesarea; Jerusalem.
- xxi. 17-xxiii. 35. Welcome of the Church; attendance at the temple; Jewish assault; rescue by Roman garrison; hearing before Sanhedrin; plot against Paul's life; removal to Caesarea.
- xxiv. Trial before Felix; his private interviews with Paul; two years' detention.
- xxv., xxvi. Hearing before Festus; appeal to Caesar; hearing before Agrippa.
- xxvii., xxviii. 1-10. Voyage from Caesarea to Myra, and thence to Fair Havens; shipwreck and winter at Malta.
- xxviii. 11-31. Voyage from Malta; Puteoli; Rome; two years' ministry at Rome under custody.

The history of the Christian Church comes in contact at several points with external history, and a comparison of the notes of time, supplied by the Acts and the Epistles of

**Chronology of  
the Acts.**

Paul, with the dates found in Josephus and other historians of that period, furnishes sufficient material for constructing a system of chronology at least approximately correct.

If the true date of the birth of Christ be, as is generally supposed, four years earlier than the Christian era, then (allowing three years for the duration of his ministry) the statement in Luke iii. 23 that he was about thirty years of age at his baptism, brings down the date of his death to about A.D. 29. This agrees with the statement of Eusebius that the crucifixion took place in the consulship of the Gemini.

The next date of importance is that of the first persecution. The circumstances of Stephen's death afford a clue to this. The clearness with which the leading facts of his prosecution and martyrdom are related, evidently on the authority of an eye-witness, leaves no doubt that he was brought before the Sanhedrin on a charge of blasphemy, pronounced guilty by a tumultuary verdict in which the populace concurred with the court, hurried outside the walls, and there executed by stoning in the presence, and with the express sanction, of an active officer or member of the Sanhedrin. These proceedings exhibit a literal compliance with the old Mosaic law, originally enacted for the congregation of Israel in the wilderness, but now revived in all its harshness under totally different conditions of national life. Now the Sanhedrin were quite capable, as their treatment of Jesus and Paul evinces, of perpetrating gross injustice under forms of law, and enlisting the populace in their support.

**Death of  
Stephen  
A.D. 37.**



But the great difficulty which besets historical students in this narrative is to reconcile it with the fact of Roman government in Judaea. It is asked with reason how the Roman governor came to tolerate this outrage on imperial justice in the capital of Judaea. For religious toleration was a cardinal principle in the imperial government of subject provinces. It was of course the result of prudence, indifference, or contempt, and vanished at once if a creed became dangerous, or was suspected of fostering disloyalty or sedition. But, in the absence of disorder or suspicion, nations were left free to believe and to worship according to their own form of religion. A considerable latitude was allowed to local authorities in the infliction of minor punishments on offenders against their religious code; for instance, Paul was five times scourged as a Jew for infraction of Jewish law. One invariable limit, however, was imposed on this discretionary power of punishment: the supreme power of life and death, which in allied and tributary states belonged to native rulers, was in the provinces strictly reserved to Roman officers, as an essential principle of policy. In Judaea especially the intensity of religious ferment and the bitter feuds of rival factions made this safeguard indispensable. There is abundant evidence of this system in the New Testament. Similar charges to those against Stephen were brought against Jesus himself, and against Paul, under three different governors, but with wholly different result. Pilate, Felix, and Festus differed widely in their characters; but all alike maintained their high prerogative without the slightest hesitation. When the Sanhedrin pronounced Jesus guilty of blasphemy, Pilate made a

mock of their sentence, until it was backed up by a plausible charge of treason before him. Nor can his jealous assertion of authority be explained by his haughty character and imperious severity. For Felix and Festus in like manner interposed their veto to shield Paul from condemnation, in spite of the utmost efforts of the Jewish authorities, who were ready even to connive at assassination as a means of procuring his death. Why then was the issue so different in Stephen's case? The method of his execution, too, apart from the punishment of death, was a peculiarly flagrant violation of peace and order: the law of stoning, as enforced in his case, placed the lives of law-abiding citizens at the mercy of a bigoted and capricious mob, who might usurp the name of justice in any riotous outbreak of fanaticism. Later history furnishes, indeed, one exact parallel to the stoning of Stephen: Josephus relates how James the Just was tried before the high priest, convicted, and stoned to death at Jerusalem (*Ant.* xx. 9, 1). But this act is expressly attributed to the arbitrary violence of the high priest, who took advantage of an interregnum caused by the death of Festus; and so far from its being sanctioned by the succeeding governor he warmly resented it as an abuse of power, and the high priest was at once deposed.

Nor, again, was the death of Stephen an isolated event which took the government by surprise: it gave the signal for a reign of terror in Jerusalem, which consigned a number of Christians to prison and to death, and drove the mass of the remainder into distant exile. This state of affairs cannot have prevailed in Jerusalem without the tacit sanction of the

Roman government. Strange as it appears to the student of history that Rome should have tolerated at this period a persecution of Christians to the death, this is the only conclusion which the record here given admits. Nor was the persecution limited to the city of Jerusalem alone; it extended to the cities of Syria: a Jewish mission actually started under the authority of the high priest and Sanhedrin to drag back refugees from Damascus to Jerusalem in bonds. How, then, can this entire reversal of Roman policy, extending beyond Judaea itself to the great province of Syria, be explained? Christians were as yet too insignificant a body to provoke Roman jealousy: their persecution was due entirely to Jewish rulers, and the only motive which could induce the Roman governor of Syria to sanction it would be a desire to win favour with them. Now for seven years and a half after the death of Christ, Pilate continued to govern Judaea with extreme severity, manifesting a haughty contempt for the people, and hated and feared by them in return. It is impossible to conceive his tolerating the execution of Stephen, or even threats of capital punishment against the Twelve. But during the last half-year of Tiberius ensued a complete revolution in policy, consequent on the quarrel between Herod Antipas and his father-in-law Aretas, the Arabian king of Petra. The latter, instead of submitting his grievance to Roman arbitration, made a successful inroad into Galilee; and Tiberius, warmly resenting this insult, ordered Vitellius governor of Syria to avenge it by an expedition against Petra. Now the hearty support of the Jews was extremely valuable for this operation, as their country lay immediately in the road of the invading army:

and Vitellius, an unscrupulous man, set himself to secure this support by any means in his power. His first step was to disgrace Pilate, and send him to Rome to answer the complaints of the Jews. He then despatched an officer of his own to Jerusalem, and subsequently proceeded thither himself, with the express object of conciliating the Jewish priests and people, while his army was on the march down the maritime plain. The measures which he adopted for this purpose, according to Josephus, were remission of taxes and ostentatious display of respect for their religion; he surrendered to the charge of the priesthood the sacred robes which Pilate had retained in Roman custody; he held court at Jerusalem during the passover, to which he doubtless contributed lavish offerings; he displaced Caiaphas, who had perhaps been too subservient to Pilate (comp. John xi. 48), and promoted two sons of Annas in succession to the high priesthood, Annas being at that time the head of the priestly oligarchy (*Jos. Ant.* xviii. 4, 2 and 3, also 5, 3). Hence it appears that Vitellius entered into a virtual compact with the Jewish rulers, according to them a freer hand in matters of religion as the price of timely support in his military operations. It can scarcely be doubted that liberty to persecute the infant Church (though of course ignored by Josephus) was included in the bargain, and followed speedily on the removal of Pilate's heavy hand. The limits of this exceptional period are determined with tolerable precision by the death of Tiberius in the latter part of March, 37. For it began with the suspension of Pilate, who repaired at once (though probably by slow stages) to Rome. It was winter, and the long land

journey probably occupied more than two months: he did not arrive till after the death of the emperor. Again, the tidings of the emperor's death arrived in Palestine about Pentecost; and Vitellius, who had a personal quarrel with Herod Antipas, eagerly seized the opportunity to patch up peace with Aretas, and withdraw his troops. The accession of Caius Caesar (Caligula) in fact reversed the imperial policy: Antipas was soon after deposed, and Aretas taken into favour. The period of persecution therefore fell within the first five months of 37.

The arrest of Peter and John, and subsequently of the Twelve, were the earliest steps taken by the rulers against the Church, and belonged apparently to the same period. For Caiaphas was deposed from the high priesthood by Vitellius after his arrival at Jerusalem, and in iv. 6 he is mentioned as no longer high priest, but subordinate to Annas, the acting president of the Sanhedrin. Again, in the subsequent trial, the capital punishment of the Twelve was proposed; and their escape was due, not to dread of Roman intervention, but to divine interposition, and the consequent prevalence of moderate counsels in the Sanhedrin itself.

**Previous  
arrest of  
Apostles  
A.D. 37.**

The period of priestly dominion closes with the abortive mission of Saul to Damascus. When he started, the persecution was still running its career unchecked, and seeking new victims outside the city. But intense as it was for a time within the walls, it did not last long enough to spread far beyond them. The next record tells the conversion of Samaria, and represents Christians

**Conversion of  
Saul A.D. 37.**

as coming in and going out in peace. Saul was in like manner suffered to preach Christ openly without hindrance in Damascus immediately after his conversion, and it may be inferred from this that the policy of Vitellius had by that time undergone a change which restored safety to the Christian Church: in other words, the conversion of Saul should be dated in May or June, 37.

The flight of Saul from Damascus to Jerusalem is dated, in Gal. i. 18, three years after his conversion.

**Flight of Saul from Damascus A.D. 39.** This means only two years according to English reckoning (as the Greeks in such cases counted the two broken years at the beginning and end as two separate years), and makes 39 the date of the flight. Damascus had by that time been transferred from the province of Syria to the dominion of Aretas (2 Cor. xi. 32), doubtless as a tributary ally of Rome. The accession of Caius Caesar led to this change; for whereas Tiberius had steadily supported the Herodian family as a counterpoise to Jewish influence, Caius granted peace to Aretas, and subsequently deposed his rival. Damascus was naturally connected with Arabia rather than with western Syria, and had once belonged to an ancestor of Aretas. The fact of the transfer is indicated by a break in the series of Roman coins during the reigns of Caius and Claudius.

There is good ground for dating Peter's peaceful progress through the churches and subsequent baptism of Cornelius not very long after his return from Samaria; for the circumstances of that baptism indicate that no Christian Church existed at the time

**Order of events (1) Baptism of Cornelius. (2) Visit of Saul to Jerusalem,**

in Caesarea, though the position of that city on the high road from Jerusalem and Samaria to the Levant, to Syria and the western world, suggests an early date for its foundation, and the record of Philip's preaching in viii. 40 lands him there at an early date. The flight of Saul from Damascus to Jerusalem is recorded indeed in an earlier chapter; but this is obviously due to the exigencies of historical narrative which require the author to complete the account of Saul's conversion and his early preaching at Damascus, before resuming the thread of Peter's life. It is impossible, on the other hand, to estimate the time which elapsed before the foundation of the more distant church of Antioch: the admission of Gentile converts was obviously subsequent to the divine sanction given in the case of Cornelius, and the departure of Barnabas to that church was certainly subsequent to Saul's meeting with the apostles, for Barnabas was still at Jerusalem at that time.

The date of the second persecution is determined by the biography of king Herod Agrippa I. He was brought up at Rome in the circle of the imperial palace, incurred the jealousy of Tiberius by his intrigues with Caius Caesar, by whom he was afterwards promoted to royal dignity, but remained at Rome till the assassination of Caius in January, 41. He rendered great services to Claudius at that juncture in securing his succession, and one of the first public acts of Claudius was to enlarge his dominion to the full extent over which his grandfather, the first Herod, had reigned. He died just three years after this, during

(3) Growth of  
Gentile church  
in Antioch.

Herodian per-  
secution A.D.  
43.

the winter of 44, in the sudden manner recorded in Acts xii. His last passover therefore was in 43, several months intervening between it and his fatal illness. This interval is suggested in *v.* 19 by the mention of a sojourn in Caesarea: and Josephus records an ambitious gathering of kings at Tiberias which gave umbrage to the governor of Syria before he went down to Caesarea. The death of James the son of Zebedee and imprisonment of Peter belong therefore to the early months of 43.

Just as the Herodian persecution was breaking out in Jerusalem, *i.e.* very early in 43, Barnabas and Saul repaired thither with alms from the church of Antioch, in which they had spent the whole of the previous year, 42, **Visit of Bar-  
nabas and  
Saul to Jeru-  
salem early in  
A.D. 43.** together. They started apparently before any tidings of danger had reached Antioch, but finding it in progress left their contribution with the elders, and hurried away without even seeing the Twelve. More than two years of Saul's life between his flight to Tarsus and the departure of Barnabas to seek him there are passed by without a record. But there is an incidental reference in *xv.* 41 to churches in Cilicia: and many of the dangers and sufferings enumerated in 2 Cor. xi. 23-27, for which no place can be found in the better-known period that followed, were probably encountered during these two years of lonely labour at the hands of Jewish enemies, or in the wild highlands and along the stormy coast of Cilicia.

No materials exist for fixing the date of the mission undertaken by Barnabas and Saul to Cyprus and Asia Minor, or the length of time occupied in



it, with any precision. Seven years intervened between their previous visit to Jerusalem and their attendance at the council, spent partly in preaching in Judaea, Samaria, or Syria on their way to and fro between Jerusalem and Antioch (comp. xxvi. 20 and xv. 3); partly on the mission tour, which occupied at least two years, more probably three; partly in or around Antioch, where Paul seems to have made a considerable stay before he received his commission. The date of the council is determined by Gal. ii. 1. It can hardly be questioned that the special mission which Paul there describes is the same that the author records in ch. xv., or that the date fourteen years (according to English reckoning thirteen) should be calculated from his conversion in 37. The date of the council is therefore 50. As for the mission journey the travel-notes recorded in the Acts require *at least* two winters spent on the northern side of Taurus. It may be assumed that the party started from Antioch in the spring, as Cyprus and the coasts of the Levant were their primary object, that they spent the whole summer in Cyprus (for they traversed it from end to end, preaching in all the synagogues on successive Sabbaths), and that they did not cross Mount Taurus much before the mountain passes were closed by winter. They subsequently founded four permanent churches, Antioch, Iconium, Derbe, and Lystra: which implies a stay of some months in each place, specially at Iconium. They returned to Iconium and Antioch, after they had been expelled, to confirm the churches which they had founded. This they could not do without a lapse

Council of Jerusalem A. D. 50. First apostolic journey previous to this.

of several months that the popular excitement might subside and new magistrates come into office. Probably the whole tour occupied three or four years.

After the council of Jerusalem in 50 the career of Paul is sketched in detail with so many accompanying

notes of time that ten years can be fully accounted for before his arrival in Rome. At this point it comes into incidental contact with the events of Roman history.

**Arrival of Paul in Rome not later than A.D. 61.**

After the arrival of Festus in Caesarea the Jews of that city organized a deputation with his permission to accuse Felix of misgovernment. This deputation proceeded eventually to Rome, but as it was already late in the year they probably awaited the opening of navigation in the spring; certainly they had not reached Rome before the arrival of Paul, for the Roman Jews knew nothing of the recent proceedings against him at Caesarea (xxviii. 21), and the trial of Felix took place subsequently. It ended in his acquittal, partly through the influence of his wealthy brother Pallas, but mainly owing to the support of Burrhus the prefect of the Praetorians. Now Burrhus died in February, 62, and the ruin of Pallas quickly followed, so that the trial of Felix was certainly not later than 61: and as the influence of Burrhus and Pallas had been for some time waning, it is more probable that it took place in 60, which may therefore be accepted as the probable date of Paul's arrival.

After the council was over in 50 Paul made a considerable stay in Antioch, visited churches in Syria, Cilicia, and Galatia, founded the Philippian, Thessalonian, and Berean churches: then after a

short stay at Athens he spent nearly two years in all at Corinth (see note on xviii. 9-11) sailed to Caesarea as early as the spring navigation was open, made a hasty visit to Jerusalem and Antioch, and reached Ephesus overland by about Pentecost.<sup>1</sup> This important period of Paul's ministry can hardly be compressed into a shorter space than four years, which brings its close down to the year 54.

**Fourth visit to Jerusalem not earlier than A.D. 54.**

The next two years were spent at Ephesus, the summer and autumn following in Macedonia, and the ensuing winter at Corinth. The return through Macedonia and the voyage to Palestine occupied the following spring, bringing the history down to Pentecost 57, at which time Paul was arrested in Jerusalem.

**Fifth visit to Jerusalem at Pentecost A.D. 57.**

Two years and a half were spent in confinement at Caesarea: ending in the autumn of 59 with Paul's departure as a prisoner for Rome. The shipwreck took place at the beginning of winter, and the three winter months were spent in Melita. At the beginning of spring in 60 they sailed to Italy, and Paul remained two whole years in Rome under military custody awaiting his trial in 62.

**Arrival at Rome early in A.D. 60. Trial in A.D. 62.**

<sup>1</sup>The season of his arrival was approximately the same as that of his departure two years later, for he is said to have spent two years there (xix. 10), and he left the city apparently by Pentecost or a little later (see note on xx. 1).

## ABBREVIATIONS.

- B. V. - - Authorized version of the Bible.  
N. T. - - New Testament.  
LXX. - - Septuagint version.  
Rec. - - The Greek text generally received in the seventeenth  
and previous centuries.

## ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

ΤΟΝ ΜΕΝ ΠΡΩΤΟΝ ΛΟΓΟΝ ἐποίησάμην περὶ **1**  
 πάντων, ᾧ Θεόφιλε, ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ  
 διδάσκειν ἄχρι ἣς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις **2**  
 διὰ πνεύματος ἁγίου οὗς ἐξελέξατο ἀνελήμφθῃ· οἷς καὶ **3**  
 παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν, ἐν  
 πολλοῖς τεκμηρίοις δι' ἡμερῶν τεσσαράκοντα ὀπτανό-

ΠΡΑΞΕΙΣ ΑΠ.] The title of the Acts varies in the oldest MSS.; one omits ἀποστόλων, others insert τῶν or τῶν ἁγίων before it. No such title can have originated with the author, as, according to his design, it was a sequel of the gospel history; but when this book was detached from the third gospel, a separate title became necessary.

1. λόγον] The B. V. renders this *treatise*, as though it were an independent work. *Book* is a more appropriate rendering in the case of two successive books by the same author.

ἐποίησάμην] The B. V. rightly translates this, according to English idiom, *I have made*. The author is stating his completion of the first book by way of introduction to the second.

This passage illustrates his habitual use of the first person when speaking in his own name. In like manner he uses the first person plural in the later chapters to indicate his own presence.

3. παρέστησεν] This verb retains here its ordinary sense *presented*, as in Luke ii. 22, Acts ix. 41. ἐν πολλοῖς τεκμηρίοις should be attached to ὀπτανόμενος, not to this verb. The B. V., by attaching it to παρέστησεν, gives an undue prominence to the proofs of the Resurrection; whereas in the text the more circumstantial account of the several appearances is subsidiary to a simple statement of fact. It is true that παραστήσαι is once used of making good a charge (xxiv. 13), but this is not a parallel usage.

ὀπτανόμενος] ὀπτασία is often used in description of heavenly

μενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ  
 4 θεοῦ. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς  
 ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν  
 5 ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου· ὅτι Ἰωάννης  
 μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθή-  
 6 σεσθε ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν  
 οὖν συνελθόντες ἡρώτων αὐτὸν λέγοντες Κύριε, εἰ ἐν  
 τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ  
 7 Ἰσραὴλ; εἶπεν πρὸς αὐτούς Οὐχ ὑμῶν ἐστὶν γινῶναι  
 χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ,

visions, either of Christ or of angels. The kindred verb (not found elsewhere in the N. T.) denotes in like manner a series of visible manifestations of himself by the risen Lord.

4. συναλιζόμενος] Ἄλη (-α) was a common term for a popular assembly amongst Ionian and Dorian Greeks: the verb here implies a general gathering of believers not limited to the Twelve. The brethren of the Lord and the women are afterwards mentioned as belonging to it.

Ἱεροσολύμων] The declinable form is often used after prepositions: otherwise the indeclinable form Ἱερουσαλήμ is the more common.

5. ὅτι] The B. V. renders *For*, making *ὅτι* causal; but this causal sense of *ὅτι* is limited to double sentences whose two clauses are related to each other as cause and effect, except in cases of ellipsis: *ὅτι* is here declarative, introducing the words spoken by Christ on this occasion.

6. ἀποκαθιστάνεις] This word denotes *restoration* in its most enlarged sense, not a mere re-establishment of the ancient kingdom, but the establishment of a new kingdom of God instinct with life and power, like the restoration of a withered hand by the quickening power of Christ's word. The dative appended to it further describes this restoration as a blessing *for* Israel. The B. V. *restore to Israel* implies on the contrary a mere giving back to Israel. The present tense denotes a purpose to be carried into immediate effect.

7. Two distinct objects of curiosity are specified: (1) the duration of future periods (*χρόνους*), (2) critical occasions of special importance yet to come (*καιροὺς*).

οὓς ... ἐξουσίᾳ] The ordering of the future has been placed by the Father within the sphere of his own absolute sovereignty. *ἐξουσία* denotes sometimes the limited authority of responsible officers,

ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύ- 8  
ματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἔν τε Ἱερου-  
σαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως  
ἐσχάτου τῆς γῆς. καὶ ταῦτα εἰπὼν βλέπόντων αὐτῶν 9  
ἐπῆρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν  
αὐτῶν. καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευο- 10  
μένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παριστήκεισαν αὐτοῖς  
ἐν ἐσθήσεσι λευκαῖς, οἳ καὶ εἶπαν "Ἄνδρες Γαλιλαῖοι, τι 11  
ἐστίκατε βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ  
ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται  
ὅν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.  
Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ 12  
καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ σαβ-  
βάτου ἔχον ὁδόν. Καὶ ὅτε εἰσῆλθον, εἰς τὸ 13  
ὑπερῶον ἀνέβησαν οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος  
καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ  
Θωμᾶς, Βαρθολομαῖος καὶ Μαθθαῖος, Ἰάκωβος Ἀλφαίου  
καὶ Σίμων ὁ ξηλωτῆς καὶ Ἰούδας Ἰακώβου. οὗτοι πάντες 14  
ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ σὺν

but also supreme authority as here, or despotism of a tyrant as in xxvi. 23.

8. **ἐπελθόντος**] This clause describes the method by which they were to receive power, *viz.* by the Holy Ghost coming upon them. It contemplates, not a single outpouring of the Spirit on the day of Pentecost, as the B. V. implies, but a new dispensation of the Spirit, whose indwelling presence should become a continuous power within them.

9. **ὑπέλαβεν**] This verb followed by *ἀπὸ*, as it is here, denotes *withdrawal*.

13. **ὁ τε Πέτρος**] When two or more names of persons or places are enumerated as members of a single group, only the first requires the article.

14. Rec. inserts *καὶ τῇ δεήσει* after *προσευχῇ*.

**προσκαρτεροῦντες**] This verb denotes either steadfast perseverance in a habit (as here and in ii. 42, vi. 4), or steadfast adherence to a person (viii. 13), or constant attendance in a place (ii. 46).

γυναιξὶν καὶ Μαριὰμ τῇ μητρὶ τοῦ Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

- 15 ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ταύταις ἀναστὰς Πέτρος  
ἐν μέσῳ τῶν ἀδελφῶν εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ  
16 τὸ αὐτὸ ὡς ἑκατὸν εἴκοσι) Ἄνδρες ἀδελφοί, ἔδει πληρω-  
θῆναι τὴν γραφὴν ἣν προείπε τὸ πνεῦμα τὸ ἅγιον διὰ  
στόματος Δαυεὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς  
17 συλλαβοῦσιν Ἰησοῦν, ὅτι κατηριθμημένος ἦν ἐν ἡμῖν καὶ  
18 ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης.—Οὗτος μὲν οὖν  
ἐκτίσματο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς  
γενόμενος ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ  
19 σπλάγχχνα αὐτοῦ. καὶ γνωστὸν ἐγένετο πᾶσι τοῖς  
κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον

καὶ Μαριὰμ] *καί* has here the force of singling out Mary in particular from a group of women. The company of believing women were not at this time a definite body, as the B. V. implies by its addition of *the* before *women*.

15. ἐπὶ τὸ αὐτὸ] This expression, though not found elsewhere in the N. T., recurs four times in the first two chapters of the Acts (i. 14, ii. 1, 44, 48). The B. V. renders it *together* (locally), or *in one place*, with little regard to the force of the preposition ἐπὶ. This points rather to the common purpose which animated the community of primitive Christians (comp. iv. 32), and so gives the true key to the meaning of the phrase; for the characteristic mark of their assemblies and their lives was the unity of purpose with which they devoted themselves to the service of their Lord. The kindred phrase τὸ αὐτὸ φρονεῖν in Phil. ii. 2, iv. 2, expresses the same unanimity of spirit amidst Christian brethren.

ἀδελφῶν] Rec. μαθητῶν.

17. ὅτι] The B. V. renders this *For*; but there is no causal connexion between this verse and the last to justify that rendering. ὅτι is here declarative, and introduces a statement of the prophecy contained in Ps. xli. 9, which was in substance that one of the chosen Twelve was to be the traitor.

18. Οὗτος μὲν οὖν] This emphatic opening marks the commencement of the author's parenthetical comment as distinct from the speech of Peter.



ἐκεῖνο τῇ διαλέκτῳ αὐτῶν Ἀκελδαμάχ, τοῦτ' ἔστιν  
Χωρίον Αἵματος. Γέγραπται γὰρ ἐν βιβλῳ Ψαλμῶν 20  
ΓΕΝΗΘΗΤΩ ἡ ἑπαγλις ἀγτοῦ ἔρημος  
καὶ μὴ ἔστω ὁ κατοικῶν ἐν ἀγτῇ,

καί

Τὴν ἐπίσκοπὴν ἀγτοῦ λαβέτω ἕτερος.—

δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ 21  
ὧ εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ἀρξά- 22  
μενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς  
ἀνελημφθῇ ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ  
σὺν ἡμῖν γενέσθαι ἓνα τούτων. καὶ ἔστησαν δύο, Ἰωσήφ 23  
τὸν καλούμενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰούστος, καὶ  
Μαθθίαν. καὶ προσευξάμενοι εἶπαν Σὺ κύριε καρδιο- 24  
γνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω, ἐκ τούτων τῶν  
δύο ἓνα, λαβεῖν τὸν τόπον τῆς διακονίας ταύτης καὶ 25  
ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν  
τόπον τὸν ἴδιον. καὶ ἔδωκαν κλήρους αὐτοῖς, καὶ ἔπεσεν 26  
ὁ κλῆρος ἐπὶ Μαθθίαν, καὶ συνκατεψηφίσθη μετὰ τῶν  
ἑνδεκα ἀποστόλων.

20. βιβλῳ] Literally *a* book, *i.e.* one of the five books, not *the* book of Psalms.

21. δεῖ οὖν] answers to *ἔδει* in *v.* 16. That verse declared God's will in past time, this declares his will in the present.

24. ἀνάδειξον] This word denotes Christ's actual *appointment* of the twelfth apostle, as it does of the Seventy in Luke x. 1, the issue of the lot being regarded as a declaration of his will. The B. V. renders it as an inward guidance of the voters, on the false assumption that all were casting lots.

25. παρέβη] The case which follows this verb determines its meaning. When followed by an accus. *παρά* means *against* or *beyond*, and *παρὰβαίνειν* denotes *transgression*: when followed by *ἀπό* or *ἐξ*, as it is here, *παρά* means *aside* and *παρὰβαίνειν* denotes *swerving from the right path*. The latter is the meaning here, as often in the LXX.: the sense of transgression introduced by the B. V. is foreign to the passage.

26. συνκατεψηφίσθη] The force of *κατά* is to indicate the final ratification of the election by a vote of the assembly, and of *σύν* to declare its concurrence with the lot.

2 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς  
 2 ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό, καὶ ἐγένετο ἄφνω ἐκ  
 τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ  
 3 ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι, καὶ  
 ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός,  
 4 καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν  
 πάντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις  
 γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι  
 5 αὐτοῖς. Ἦσαν δὲ εἰς Ἱερουσαλὴμ κατοικοῦντες  
 Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ  
 6 τὸν οὐρανὸν γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθε τὸ  
 πλῆθος καὶ συνεχύθη, ὅτι ἤκουσεν εἰς ἕκαστος τῇ ἰδίᾳ  
 7 διαλέκτῳ λαλούντων αὐτῶν· ἐξίσταντο δὲ καὶ ἐθαύμαζον  
 λέγοντες Οὐχὶ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες  
 8 Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ

1. *συμπληροῦσθαι*] This pres. inf. cannot denote *fully come*, as rendered in the B. V. It signifies that the fifty days were on the eve of completion but not yet complete, *i.e.* that the day had not yet commenced: the Christians were gathered together before dawn.

*πάντες*] Rec. *ἅπαντες*, which would point to the presence of the whole existing church. *πάντες* on the contrary suggests the apostles alone, the last clause having named them.

*ὁμοῦ ἐπὶ τὸ αὐτό*] Rec. *ὁμοθυμαδόν*, which probably originated in a marginal gloss added to explain the expression *ἐπὶ τὸ αὐτό*: as to which see note on i. 15.

3. *ὤφθησαν διαμεριζόμεναι*] The present part. pass. denotes a process seen in actual operation. Tongues, as of fire, were seen to detach themselves and settle on the several Christians there present.

5. *εἰς Ἱ. κατοικοῦντες*] The majority of mss. have *ἐν* instead of *εἰς*, the former being much more common after *κατοικεῖν*. But the author distinguishes between the two in vii. 4, using the former of an inhabitant, the latter of an immigrant. The temporary sojourners who had come to Jerusalem only for the feast would therefore be described as *κατοικοῦντες εἰς*, not *ἐν Ἱερουσαλὴμ* (comp. *τρεῖσθαι εἰς* in xxv. 4).

7. Rec. inserts *πάντες* after *ἐξίσταντο* δέ.

διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν; Πάρθοι καὶ Μηδοὶ 9  
καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν,  
Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,  
Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς 10  
Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι,  
Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες, 11  
ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ  
μεγαλεῖα τοῦ θεοῦ. ἐξίσταντο δὲ πάντες καὶ διηπο- 12  
ροῦντο, ἄλλος πρὸς ἄλλον λέγοντες Τί θέλει τοῦτο  
εἶναι; ἕτεροι δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκου 13  
μεμεστωμένοι εἰσίν. Σταθεὶς δὲ ὁ Πέτρος σὺν 14  
τοῖς ἑνδεκα ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο  
αὐτοῖς Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ  
πάντες, τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ  
ῥήματά μου. οὐ γὰρ ὥς ὑμεῖς ὑπολαμβάνετε οὗτοι 15  
μεθύουσιν, ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας, ἀλλὰ τοῦτο 16  
ἐστὶν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ

Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, 17

ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα,  
καὶ προφητεύουσιν οἱ γιοὶ ἡμῶν καὶ αἱ θυγατέρες ἡμῶν,  
καὶ οἱ νεανίσκοι ἡμῶν ὁράσεις ὄψονται,

9. τὴν Ἀσίαν] The other names are entered without an article, each country being viewed as a unit, but Asia being an aggregate of several geographical divisions in one large province habitually takes the article in the Acts (excepting the vague description ἀπὸ Κ. κ. Ἀσίας in vi. 9).

11. τ. ἡμετέραις γλώσσαις] γλῶσσα is not used in the sense of language, as *language* is in English. The dative is therefore instrumental and should be rendered *with our tongues*, i.e. the tongues of Parthians, Medes, etc.

14. ἀπεφθέγγετο] The previous use of this verb, to express the utterance of the Spirit in v. 4, suggests here also that Peter was the mouth-piece of the Spirit, giving utterance to the mind of the Spirit.

ἐνωτίσασθε] The LXX. often use this verb with reference to weighty matter which the hearer needs to store up in his heart (Gen. iv. 23, ...).

- καὶ οἱ πρεσβύτεροι ὕμνων ἐνυπνίοις ἐνυπνιασθήσονται·  
 18 καὶ γε ἐπὶ τοῖς λόφοις μου καὶ ἐπὶ τὰς δοῦλας μου  
 ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός  
 μου,  
 καὶ προφητεύσουσιν.  
 19 Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἅνω  
 καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,  
 αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ·  
 20 ὁ ἥλιος μεταστραφθήσεται εἰς σκότος  
 καὶ ἡ σελήνη εἰς αἶμα  
 πρὶν ἔλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ.  
 21 Καὶ ἔσται πᾶς ὅς ἐάν ἐπικαλέσῃται τὸ ὄνομα  
 Κυρίου σωθήσεται.  
 22 Ἄνδρες Ἰσραηλεῖται, ἀκούσατε τοὺς λόγους τούτους·  
 Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ  
 θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς  
 23 ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ  
 οἶδατε, τοῦτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ  
 θεοῦ ἔκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε,  
 24 ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου,

22. *δυνάμεσι καὶ τέρασι καὶ σημείοις*] Three forms of divine credentials are here glanced at: (1) special powers inherent in the person, (2) portents like the star in the east, choir of angels, voices from heaven, and the mysterious darkness and earthquake that heralded the death of Christ, (3) miracles wrought by Christ himself.

23. *τοῦτον ... ἔκδοτον*] Rec. adds *λαβόντες* after this.

*διὰ χειρὸς*] Rec. *χειρῶν*. This alteration is fatal to the sense. The Jews did not *with lawless hands* crucify the Saviour, but procured his crucifixion by Gentiles. *ἀνόμων* is here used, as in 1 Cor. ix. 21, for men who did not acknowledge the law of God, i.e. Gentiles. There was nothing lawless about the crucifixion. It was a judicial murder, not an act of lawless violence; and the essence of its guilt lay in their giving over the Messiah to the Romans for execution.

24. The expression *ὠδῖνας θανάτου* is borrowed from the LXX. It occurs there in 2 Kings (Sam.) xxii. 6, Ps. xvii. 6 (xviii. 4), cxiv. (cxvi.) 3, combining the sense *travail-pangs* with *death*. To loosen

καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ·  
 Δαυεὶδ γὰρ λέγει εἰς αὐτόν 25  
 Προορώμην τὸν κύριον ἐνώπιόν μου διὰ πάντος,  
 ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ καλεγῶ.  
 διὰ τοῦτο ἠγφράνθη μου ἡ καρδίᾳ καὶ ἠγαλλιάσατο ἡ 26  
 γλῶσσά μου,  
 ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι·  
 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾄδην, 27  
 οὐδέ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.  
 ἐγνώρισάς μοι ὁδοῦς ζωῆς, 28  
 πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

these is to produce a new birth (comp. Job xxxix. 2). This figure, which presents the death of Christ as a new birth unto life, beautiful and appropriate as it is in itself, does not exist in the original, but only in the LXX. The Hebrew in both Psalms uses another figure, *cords of death*: and this is evidently the figure in the apostle's mind, for he passes on to the impossibility of Jesus being holden by them. This language affords a conclusive argument that the original speech was in Hebrew, and has been translated into Greek by the author, like other speeches in the Acts.

25. Προορώμην] The middle voice indicates the personal interest of the Psalmist. Looking forth for help in time of need, he saw the Lord before him standing at his right hand.

26. γλῶσσα] So the LXX. version of Ps. xv. (xvi.) 9. The B. V. 'glory' denotes an utterance of praise.

27. ἐγκαταλείψεις] This is a very forcible term for expressing entire abandonment. The emphatic language of Ps. xxi. (xxii). 1, adopted by Christ upon the cross, and that of Deut. xxxi. 6, Joshua i. 5, quoted in Hebrews xiii. 5, mark its true force as denoting divine abandonment. Here, as elsewhere, it should be rendered *forsake*.

εἰς ᾄδην] The B. V. *in hell* confounds *eis* with *en*: its true force is to fix a limit to God's abandonment of his servant. Though he may hide his face a little while, he will not forsake him *unto death*.

διαφθοράν] This does not, like *φθοράν*, denote *corruption* (as rendered in the B. V.) but *destruction*. The LXX. use it in Ps. xv. (xvi.) 10, where the original speaks of *the pit*, i.e. the pit of death. God (it is there said) will not suffer his Holy One to see death. This is the spiritual truth conveyed by Christ in John viii. 51; *If a man keep my word, he shall never see death* (see note on xiii. 34).

28. μετὰ τ. προσώπου σου] μετὰ denotes companionship and προσ-

29 "Ανδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς  
περὶ τοῦ πατριάρχου Δαυεὶδ, ὅτι καὶ ἐτελεύτησεν καὶ  
ἐτάφη καὶ τὸ μνήμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς  
30 ἡμέρας ταύτης· προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι  
ὄρκῳ ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ  
31 καθίσει ἐπὶ τὸν θρόνον αὐτοῦ, προιδὼν ἐλάλησεν περὶ  
τῆς ἀναστάσεως τοῦ χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς  
32 ἄλην οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν. τοῦτον τὸν  
Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμὲν  
33 μάρτυρες. τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς τὴν τε  
ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ  
πατρὸς ἐξέχεεν τοῦτο ὃ ὑμεῖς καὶ βλέπετε καὶ ἀκούετε.  
34 οὐ γὰρ Δαυεὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτὸς  
Εἶπεν Κύριος τῷ κυρίῳ μοῦ Κάθογ ἐκ δεξιῶν μοῦ  
35 ἕως ἄν θῶ τοὺς ἐχθροὺς σοῦ ὑποπόδιον τῶν ποδῶν σοῦ.  
36 ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ  
κύριον αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν  
37 Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε. Ἀκούσαντες δὲ  
κατενύγησαν τὴν καρδίαν, εἰπὴν τε πρὸς τὸν Πέτρον  
καὶ τοὺς λοιποὺς ἀποστόλους Τί ποιήσωμεν, ἄνδρες

ᾧ *παι* the actual *presence* of God, not his *countenance* in the sense of divine favour, as is suggested by the B. V. The fulness of joy is to consist in admission to God's presence, to stand beside him where he is.

29. ἐξὸν] This participle has the force of a finite verb (comp. 2 Cor. xii. 4).

30. Rec. inserts τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστὸν after ὀσφύος αὐτοῦ.

To καθίσει corresponds *θήσομαι* in the original passage, Psalm cxxxii. (cxxxii.) 11: καθίσει therefore has probably a transitive force, its object being supplied out of ἐκ καρποῦ.

31. ἐγκατελείφθη] Rec. inserts ἡ ψυχὴ αὐτοῦ after this, borrowing it from the Psalm.

33. τῇ δεξιᾷ] This must be an instrumental dative. Its emphatic position marks the intervention of God with power at the Ascension.

ἀδελφοί; Πέτρος δὲ πρὸς αὐτοὺς Μετανοήσατε, καὶ 38  
 βαπτισθήτω ἕκαστος ὑμῶν ἐν τῷ ὀνόματι Ἰησοῦ  
 Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν, καὶ λήμψεσθε  
 τὴν δωρεὰν τοῦ ἁγίου πνεύματος· ὑμῖν γὰρ ἐστὶν ἡ 39  
 ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσι τοῖς εἰς  
 μακρὰν ὁδοῦς ἄνθρωποις προσκαλέσεται Κύριος ὁ θεὸς ὑμῶν.  
 ἐτέροις τε λόγοις πλείοσιν διεμαρτύρατο, καὶ παρεκάλει 40  
 αὐτοὺς λέγων Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιάς  
 ταύτης. Οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ 41  
 ἐβαπτίσθησαν, καὶ προστετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ  
 ψυχαὶ ὡσεὶ τρισχίλια. ἦσαν δὲ προσκαρτεροῦντες 42  
 τῇ διδασκίᾳ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει  
 τοῦ ἄρτου καὶ ταῖς προσευχαῖς. Ἐγένετο δὲ 43  
 πάσῃ ψυχῇ φόβος, πολλὰ δὲ τέρατα καὶ σημεῖα διὰ  
 τῶν ἀποστόλων ἐγένετο. πάντες δὲ οἱ πιστεύσαντες 44  
 ἐπὶ τὸ αὐτὸ εἶχον ἅπαντα κοινά, καὶ τὰ κτήματα καὶ 45  
 τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέριζον αὐτὰ πᾶσιν  
 καθότι ἂν τις χρεῖαν εἶχεν· καθ' ἡμέραν τε προσκαρτε- 46  
 ροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον  
 ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ  
 ἀφελότητι καρδίας, αἰνοῦντες τὸν θεὸν καὶ ἔχοντες 47

40. **διεμαρτύρατο**] This word defines the nature of the address, as a *protest* against the wickedness of the crucifixion, accompanied by warnings to save themselves from the doom of a guilty generation.

41. **ἀποδεξάμενοι**] This verb expresses hearty welcome. Hence later MSS. inserted *ασμενως* and *καὶ πιστευσαντες*.

44. **ἐπὶ τὸ αὐτὸ εἶχον**] The phrase *ἐπὶ τὸ αὐτό* denotes the unity of spirit with which Christians held all things common (see note on i. 15). The force of *εἶχον* is the same as in Luke xiv. 18, Phil. ii. 29. Rec., with some MSS., reads *ἦσαν ἐπὶ τὸ αὐτὸ καὶ εἶχον*.

46. **ἀφελότητι**] The B. V. *singleness* confounds this with *ἀπλότητι*. It really denotes evenness of temper and unruffled cheerfulness in social intercourse. The adj. *ἀφελής* was used to describe a *smooth* road, free from stones, and *ἀφελότης* or *ἀφελεία* marked a harmony of Christian life undisturbed by discord or unkindness.

47. **ἐχοντες χάριν**] The regular meaning of this Greek phrase is

χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό.

3 Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν  
2 ὥραν τῆς προσευχῆς τὴν ἐνάτην, καὶ τις ἀνὴρ χωλὸς ἐκ  
κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν  
καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην  
'Ωραίαν τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευο-  
3 μένων εἰς τὸ ἱερὸν, ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας  
εἰσέναι εἰς τὸ ἱερὸν ἡρώτα ἐλεημοσύνην λαβεῖν.  
4 ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν  
5 Βλέψον εἰς ἡμᾶς. ὁ δὲ ἐπέειχεν αὐτοῖς προσδοκῶν τι  
6 παρ' αὐτῶν λαβεῖν. εἶπεν δὲ Πέτρος Ἀργύριον καὶ  
χρυσίον οὐχ ὑπάρχει μοι, ὃ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν  
τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου περιπάτει.  
7 καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν·  
παραχρῆμα δὲ ἐσπερέωθησαν αἱ βῆσεις αὐτοῦ καὶ τὰ  
8 σφυδρά, καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ

*giving thanks.* This they did publicly before all the people. If *χάριν* meant *favour* (as rendered in the B. V.), it would have preceded *ἐχοντες* and must have been followed by *παρ' ὧν τῷ λαῷ*, as in Luke i. 30, ii. 52, instead of *πρὸς ὅλον τὸν λαόν*. The B. V. has the same error in Hebrews xii. 28.

After *ἡμέραν* Rec. has *τῇ ἐκκλησίᾳ*. 'Επὶ τὸ αὐτὸ δὲ Πέτρος. The closing words *καθ' ἡμέραν ἐπὶ τὸ αὐτό* are really connected with *τοὺς σωζομένους*, which means *saving themselves*, as the previous exhortation *σώθητε* in v. 40 had warned them to do. Converts were seeking refuge in the church from day to day with the same purpose of escaping the wrath of God, denounced on an evil generation, by repentance and faith. For *ἐπὶ τὸ αὐτό* see note on i. 15.

1. *ἀνέβαινον... καὶ ...ἐβαστάζετο*] The two imperfects are coupled together to express the coincidence of the two arrivals. Peter and John were going up as the lame man was carried to his post.

2. *ὑπάρχων*] The lameness is stated as the occasion of his being so carried.

6. *περιπάτει*] Rec. *ἔγειραι καὶ περιπάτει*, other MSS. have *ἔγειρε καὶ π*. The language employed by Christ probably suggested the additions.



εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν καὶ ἀλλό-  
μενος καὶ αἰνῶν τὸν θεόν. καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν 9  
περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν, ἐπεγίνωσκον δὲ 10  
αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος  
ἐπὶ τῇ Ὠραίᾳ Πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους  
καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην 11  
συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ  
καλουμένῃ Σολομῶντος ἑκθαμβοί. ἰδὼν δὲ ὁ Πέτρος 12  
ἀπεκρίνατο πρὸς τὸν λαόν Ἄνδρες Ἰσραηλείται, τί  
θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ  
δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν;  
ὁ θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν 13  
πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν,  
ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἡρνήσασθε κατὰ πρό-  
σωπον Πειλάτου, κρίναντος ἐκείνου ἀπολύειν ὑμῖς 14  
δὲ τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, καὶ ἡτήσασθε  
ἄνδρα φονέα χαρισθῆναι ὑμῖν, τὸν δὲ ἀρχηγὸν τῆς ζωῆς 15  
ἀπεκτείνετε, ὃν ὁ θεὸς ἡγείρεν ἐκ νεκρῶν, οὗ ἡμεῖς  
μάρτυρές ἐσμεν. καὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ 16

12. τοῦ περιπατεῖν] Apparently the genitive expresses the even-  
tual result of the miracle: it issued in his walking.

13. κατὰ πρόσωπον] This phrase usually denotes open encounter  
with an opposite party face to face (Acts xxv. 16, Gal. ii. 11), and the  
context points to that meaning here. The Jews met Pilate with a  
point blank denial when he offered to set his prisoner free.

15. ἀρχηγὸν] The habitual sense of this word in the LXX. is  
*captain*, e.g. this title is given to the twelve chosen warriors who  
went to spy out the land of Canaan (Numbers xiii. 4), the captains of  
Jehoiada's force (2 Chr. xxiii. 14), the captains of the Persian  
army (Neh. ii. 9). The sense of *leader* in sin, given it in Micah i.  
13, is not far removed from this. It never means *prince*, nor is it  
connected with kingly attributes. In the N. T. it is always associ-  
ated with the name Ἰησοῦς, so that the typical reference to Joshua  
as the captain of Israel can hardly be doubtful (comp. Acts v. 31,  
Hebrews ii. 10, xii. 2).

τοῦτον ὃν θεωρεῖτε καὶ οἶδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν  
 17 ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ  
 18 οἱ ἄρχοντες ὑμῶν· ὁ δὲ θεὸς ἃ προκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν  
 19 αὐτοῦ ἐπλήρωσεν οὕτως. μετανοήσατε οὖν καὶ ἐπιστρέψατε πρὸς τὸ ἐξαλιφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ  
 20 κυρίου καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν χρισ-  
 21 τὸν Ἰησοῦν, ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἀγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.

19. ἀναψύξεως ἀπὸ προσώπου] Apparently the force of ἀναψύξεως is not *refreshing* (as in the B. V.) but *respite* (as in Exodus viii. 15). Peter is urging on the crucifiers the need for repentance that they may turn away the wrath of God and obtain a respite from the terrible visitation of which Joel had written (ii. 31). *The face of the Lord* is used in Ps. xxxiv. 16 to express such a visitation: *The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.*

20. προκεχειρισμένον] Rec. προκεκηρυγμένον. The proper meaning of προχειρίζειν seems to be the shaping of a tool by the craftsman for the express use for which it is designed. The life of Christ on earth, with his appointed sufferings and death, is regarded as a preparation for his eventual return to reign as King Messiah, just as the early life of Paul is viewed in xxii. 14 as a preparation for his apostleship.

21. οὐρανὸν μὲν] The statement that heaven must receive him for a time suggests the antithesis that in due time he will return to earth. This is here indicated by ἄχρι χρόνων in place of a separate clause opened by δέ.

ἀπ' αἰῶνος] This phrase marks the commencement of the line of prophets from the beginning, as εἰς τὸν αἰῶνα does continuance to the end, of a divinely appointed period. That period may be the lifetime of a man, of a nation, or of a world, as the context may determine. In this case the beginning of the national life of Israel is clearly indicated.

Μωυσῆς μὲν εἶπεν ὅτι Προφῆτην ἡμῖν ἀναστήσει Κύριος 22  
 ὁ θεὸς ἐκ τῶν ἀδελφῶν ἡμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε  
 κατὰ πάντα ὅσα ἡμεῖς λαλήσωμεν πρὸς ἡμᾶς. ἔσται δὲ πᾶσα ψυχὴ 23  
 ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἐξολεθρευθήσεται  
 ἐκ τοῦ λαοῦ. καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ 24  
 τῶν καθεξῆς ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας  
 ταύτας. ὑμεῖς ἐστέ οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης 25  
 ἧς ὁ θεὸς διέθετο πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς  
 Ἀβραάμ· Καὶ ἐν τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ  
 πατρίαι τῆς γῆς. ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν 26  
 παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ  
 ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.  
 Λαλοῦντων δὲ αὐτῶν πρὸς τὸν λαὸν ἐπέστησαν αὐτοῖς 4  
 οἱ ἀρχιερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδου-

22. ὡς ἐμέ] *sc. ἀνέστησεν*. The LXX. reading ὥσπερ makes the ellipsis of the verb still clearer. Moses points to his own mission as a sample of God's dealings with his people. God had raised him up from amongst them to be a prophet and a deliverer. The B. V. *like unto me* would require *ὅσον ἐμέ*.

24. The emphasis should not be thrown on *these days*, as is done in the B. V.; for in that case τὰς ἡμέρας τ. must have preceded κατήγγειλαν. That verb is really part of the relative clause coupled to ἐλάλησαν. The statement that every single prophet from Samuel downwards had spoken of these Messianic days would neither be true nor relevant. The point which the apostle is urging here is that all the Messianic prophets had spoken words of warning like Moses. It is necessary therefore to understand *εἶπον* as the principal verb. The argument is that as Moses threatened all who would not listen to God's prophet with utter destruction, so spake also all the subsequent prophets who foretold the days of redemption.

26. ἀναστήσας] The reference here is not to the Resurrection but to the Incarnation. This explains the designation *servant* (παῖδα), which is limited to the earthly ministry of Jesus, for which he was raised up, as Moses and the prophets had been.

1. ἀρχιερεῖς] Rec. with other mss. *ιερείς*. If the former be genuine, it points to the priestly oligarchy, whose leading members were in the Sanhedrin: if the latter, to the priests then on duty in the temple.

2 καὶ οἱ, διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν  
καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ  
3 νεκρῶν, καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς  
4 τήρησιν εἰς τὴν αὔριον, ἣν γὰρ ἐσπέρα ἦδη. πολλοὶ  
δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν, καὶ ἐγενήθη  
ἀριθμὸς τῶν ἀνδρῶν ὡς χιλιάδες πέντε.  
5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς  
ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς  
6 ἐν Ἱερουσαλὴμ (καὶ Ἄννας ὁ ἀρχιερεὺς καὶ Καϊάφας  
καὶ Ἰωάννης καὶ Ἀλέξανδρος καὶ ὅσοι ἦσαν ἐκ γένους  
7 ἀρχιερατικοῦ), καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ  
ἐπυνθάνοντο Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι  
8 ἐποιήσατε τοῦτο ὑμεῖς; τότε Πέτρος πλησθεὶς πνεύ-  
ματος ἁγίου εἶπεν πρὸς αὐτούς Ἀρχοντες τοῦ λαοῦ  
9 καὶ πρεσβύτεροι, εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ  
εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται,

4. ἀνδρῶν] This word is distinctly restricted to men, and *καὶ γυναικῶν* is added to it where it is intended to denote a mixed body of men and women (v. 14). In ii. 41 the computation includes both.

5. ἐν Ἱερουσαλὴμ] These words cannot be taken in connexion with *συναχθῆναι*, as is done in the B. V., on account of their position, nor does that give a reasonable sense; for the events of these early chapters all took place at Jerusalem, and the Sanhedrin always met there; the addition would therefore be a mere superfluity. The clause is really attached to *τοὺς γραμματεῖς*, and denotes that only the members of the Sanhedrin then in Jerusalem attended, the summons being sudden and the meeting hastily gathered (see note on v. 21). The order of words is common in Hellenistic Greek (comp. vii. 44, 45, 1 Cor. x. 18...), whereas classical Greek would require *τοὺς ἐν Ἱ. γραμ.* Rec. changes *ἐν* into *ἐς*.

6. There is an irregular transition from the construction of *συναχθῆναι* with accusative to the nominative subject Ἄννας....

9. ἐν τίνι] This interrogative requires, according to Greek usage, a masculine rendering 'in whom,' rather than a neuter 'by what means.' The context also demands this: it was the reference of Peter to the name of Jesus that gave importance to the crisis; and Peter and John had been questioned accordingly about the power

γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ 10  
ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν  
ὑμεῖς ἐσταυρωσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν  
τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. οὗτός 11  
ἐστὶν ὁ λίθος ὁ ἐξογθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδόμων,  
ὁ γενόμενος εἰς κεφαλὴν γωνίας. καὶ οὐκ ἔστιν ἐν 12  
ἄλλῳ οὐδενὶ ἢ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον  
ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ  
σωθῆναι ἡμᾶς. Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρ- 13  
ρησίαν καὶ Ἰωάνου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι  
ἀγράμματοί εἰσιν καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν  
τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν, τὸν τε ἄνθρωπον 14  
βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον οὐδὲν  
εἶχον ἀντειπεῖν. κεύσαντες δὲ αὐτοὺς ἔξω τοῦ 15  
συνεδρίου ἀπελθεῖν συνέβαλλον πρὸς ἀλλήλους λέγοντες 16

and name of a *person* which they had employed in working the miracle.

10. ἐν τούτῳ] *sc.* τῷ ὀνόματι Ἰησοῦ Χ....

12. The insertion of the article before *σωτηρία* indicates that the reference is primarily to the deliverance of the lame man from his infirmity; which was before expressed by *σέσωσται* in v. 9. That deliverance was a type of the great deliverance which the Messiah has in store for all Israel.

The following clause blends together two statements: *There is no other name in which men can be saved, and This is the name given in which men must be saved.*

13. Θεωροῦντες (pres. part.) describes the continuous observation of the fearless bearing of Peter and John during the trial: *καταλαβόμενοι* (aor.) gives the result of inquiries made into their antecedents.

*παρρησίαν* denotes either outspoken language, or a corresponding temper and courageous bearing. *ιδιώται* expresses the contempt of the intellectual Sadducee for the uneducated masses (comp. John vii. 49).

14. ἀντειπεῖν] This verb denotes a reply to personal antagonists, not (as suggested by the B. V.) an argument against the reality of the miracle.

Τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα  
 17 ἀρνεῖσθαι· ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαόν, ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι  
 18 τούτῳ μηδενὶ ἀνθρώπων. καὶ καλέσαντες αὐτοὺς παρήγγειλαν καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ  
 19 ὀνόματι τοῦ Ἰησοῦ. ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπαν πρὸς αὐτούς· Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ  
 20 θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ κρίνατε, οὐ δυνάμεθα γὰρ ἡμεῖς ἃ εἶδαμεν καὶ ἠκούσαμεν μὴ λαλεῖν.  
 21 οἱ δὲ προσαπειλησόμενοι ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν,  
 22 ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι· ἐτῶν γὰρ ἦν πλειόνων τεσσεράκοντα ὁ ἄνθρωπος ἐφ' ὃν γηγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.  
 23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπαν.  
 24 οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἤραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν· Δέσποτα, σὺ ὁ ποιήσας τὸν οὐρανὸν

16. Τ[ποιήσωμεν] The subjunctive denotes utter perplexity what course to adopt. The sentence *ὅτι μὲν ... φανερόν* is contrasted with *ἀλλ' ἵνα*, and *μὲν* is connected with *φανερόν*. The fact was notorious, but the effect might be counteracted by an enforced silence.

17. διανεμηθῇ] This is a figurative term which compares heretical teaching with a cancer which spreads and feels (*νέμεται*) upon the flesh, on account of its spreading and corroding effects.

17, 18. ἐπὶ τῷ ὀνόματι] *ἐπὶ* denotes here, as it does constantly in connexion with verbs of speech, the subject matter of a discourse. The rulers forbade their opening their lips or teaching, as they had done, *about the name of Jesus*. The Christian idea of speaking *in the name* and *spirit of Jesus* has no proper place in this context.

24. Δέσποτα] This term is rarely addressed to God, as it denotes either the owner of slaves or the owner of chattels: here, however, as in Job v. 8, Wisdom vi. 8, it denotes his absolute sovereignty over creation: Ps. cxlv. (cxlvi.), from which the following clause

καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αἰτοῖς,  
ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος 25  
Δαυεὶδ παιδός σου εἰπών

“Ἴνα τί ἐφρῶζαν ἔθνη

καὶ λαοὶ ἐμελέτησαν κενά;

παρέστησαν οἱ βασιλεῖς τῆς γῆς

26

καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αἶψον

κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αἰτοῦ.

συνήχθησαν γὰρ ἐπ’ ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ 27  
τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε  
καὶ Πόντιος Πειλάτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραὴλ,  
ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλὴ προώρισεν 28  
γενέσθαι. καὶ τὰ νῦν, κύριε, ἐπίθε ἐπὶ τὰς ἀπειλὰς 29  
αὐτῶν, καὶ ὁς τοῖς δούλοις σου μετὰ παρρησίας πάσης  
λαλεῖν τὸν λόγον σου, ἐν τῷ τὴν χεῖρα ἐκτείνειν σε εἰς 30  
ἵαριν καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος  
τοῦ ἁγίου παιδός σου Ἰησοῦ. καὶ δεηθέντων αὐτῶν 31  
ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν  
ἅπαντες τοῦ ἁγίου πνεύματος, καὶ ἐλάλουν τὸν λόγον  
τοῦ θεοῦ μετὰ παρρησίας.

Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν καρδία καὶ 32

is taken, contains no such expression. It is addressed to God in Luke ii. 29, but as the correlative to *δοῦλον*, and is applied to Christ in 2 Peter ii. 1, Jude 4, in like manner.

Rec. inserts *ὁ θεός* after *σύ*.

25. The confused accumulation of genitives suggests some primitive error. The reading of Rec. *ὁ διὰ στόματος Δαβὶδ τοῦ παιδός σου* seems to be a conjectural emendation wanting authority.

27. ἐν τῇ πόλει ταύτῃ] Rec. omits these words.

30. It is not very clear whether *γίνεσθαι* is attached to *ἐκτείνειν* or to *λαλεῖν*.

31. ἐπλήσθησαν (aor.) ... καὶ ἐλάλουν (imp.)] The assembly were filled at once with the Holy Spirit as an immediate response to prayer, and proceeded to speak.

32. πιστευσάντων] Belief, as the act of embracing the faith, is

ψυχὴ μία, καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν  
 33 ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς πάντα κοινά. καὶ δυνάμει  
 μεγάλῃ ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τοῦ  
 κυρίου Ἰησοῦ τῆς ἀναστάσεως, χάρις τε μεγάλη ἦν ἐπὶ  
 34 πάντας αὐτούς. οὐδὲ γὰρ ἐνδεής τις ἦν ἐν αὐτοῖς· ὅσοι  
 γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες  
 35 ἔφερον τὰς τιμὰς τῶν πιπρασκομένων καὶ ἐτίθουν παρὰ  
 τοὺς πόδας τῶν ἀποστόλων· διεδίδετο δὲ ἑκάστῳ καθότι  
 36 ἂν τις χρεῖαν εἶχεν. Ἰωσήφ δὲ ὁ ἐπικληθεὶς Βαρνάβας  
 ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶν μεθερμηνευόμενον Υἱὸς  
 37 Παρακλήσεως, Λευεΐτης, Κύπριος τῷ γένει, ὑπάρχοντος  
 αὐτῷ ἀγροῦ πωλίσας ἤνεγκεν τὸ χρῆμα καὶ ἔθηκεν  
 παρὰ τοὺς πόδας τῶν ἀποστόλων.

5 Ἀνὴρ δέ τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ  
 2 γυναικὶ αὐτοῦ ἐπώλησεν κτῆμα καὶ ἐνοσφίσατο ἀπὸ  
 τῆς τιμῆς, συνειδυίης καὶ τῆς γυναικός, καὶ ἐνέγκας  
 μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν.  
 3 εἶπεν δὲ ὁ Πέτρος Ἀνανία, διὰ τί ἐπλήρωσεν ὁ  
 Σατανᾶς τὴν καρδίαν σου ψεύσασθαί σε τὸ πνεῦμα τὸ  
 ἅγιον καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου;  
 4 οὐχὶ μένον σοὶ ἔμενεν καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ  
 ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα

expressed by this aorist part. : a present state of mind would be expressed by a present part.

33. ἀπεδίδουν] This verb denotes repayment of some kind ; in this case the fulfilment of apostolic obligation.

34, 35. The series of imperfect tenses and present participles represents a continuous stream of offerings by which provision was made for the poor.

36. γένει] This may either denote *family* as in iv. 6, vii. 13; or *nationality* as here and in xviii. 2, 24.

2. ἐνοσφίσατο] In the N. T. this denotes misappropriation (comp. Titus ii. 10); though its origin suggests merely setting apart for use or benefit.

3. ψεύσασθαι] Here, with an accusative, this means to deal falsely with one : in v. 4, with a dative, to lie.



τοῦτο; οὐκ ἐψεύσο ἀνθρώποις ἀλλὰ τῷ θεῷ. ἀκούων 5  
 δὲ ὁ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξεν·  
 καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας.  
 ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν καὶ 6  
 ἐξενέγκαντες ἔθαψαν. Ἐγένετο δὲ ὡς ὥρων 7  
 τριῶν διάστημα καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός  
 εἰσηλθεν. ἀπεκρίθη δὲ πρὸς αὐτὴν Πέτρος Εἰπέ μοι, 8  
 εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; ἡ δὲ εἶπεν Ναί,  
 τοσοῦτου. ὁ δὲ Πέτρος πρὸς αὐτήν Τί ὅτι συνεφωνήθη 9  
 ὑμῖν πειράσαι τὸ πνεῦμα Κυρίου; ἰδοὺ οἱ πόδες τῶν  
 θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ καὶ ἐξοίσουσίν  
 σε. ἔπεσεν δὲ παραχρῆμα πρὸς τοὺς πόδας αὐτοῦ καὶ 10  
 ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν,  
 καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. Καὶ 11  
 ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ  
 πάντας τοὺς ἀκούοντας ταῦτα.

Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα 12  
 καὶ τέρατα πολλὰ ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν  
 πάντες ἐν τῇ Στοᾷ Σολομῶντος· τῶν δὲ λοιπῶν οὐδεὶς 13  
 ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ  
 λαός, μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ 14

5. ἀκούων] The present participle marks the immediate result of Peter's words: as he heard them, Ananias fell down dead.

τ. ἀκούοντας] Here this word describes the actual hearers, in v. 11 the hearers of the report.

12. ἐγίνετο] The imperfect points to a succession of miracles, continuing some time.

13. τῶν δὲ λοιπῶν] ἀλλὰ contrasts the populace who freely joined the apostles with the rest, men of position or wealth, who were afraid to do so openly.

14. τῷ κυρίῳ cannot be detached from πιστεύοντες as is done in the B. V. It may be connected with προσετίθεντο also; for that verb is sometimes used alone (ii. 41), sometimes combined with τ. κυρίῳ (xi. 24), to denote the addition of new converts.

15 πλὴθι ἀνδρῶν τε καὶ γυναικῶν ὥστε καὶ εἰς τὰς  
 πλατείας ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ  
 κλιναρίων καὶ κραβάττων, ἵνα ἐρχομένου Πέτρου καὶ  
 16 ἡ σκιὰ ἐπισκιάσει τινὲς αὐτῶν. συνήρχετο δὲ καὶ τὸ  
 πλῆθος τῶν πέριξ πόλεων Ἱερουσαλὴμ, φέροντες  
 ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων,  
 οἵτινες ἐθεραπεύοντο ἅπαντες.  
 17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ  
 18 οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου καὶ  
 ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο  
 19 αὐτοὺς ἐν τηρήσει δημοσίᾳ. Ἄγγελος δὲ Κυρίου διὰ  
 νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς ἐξαγαγὼν τε  
 20 αὐτοὺς εἶπεν Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ  
 ἱερῷ τῷ λαῷ πάντα τὰ ρήματα τῆς ζωῆς ταύτης.  
 21 ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν  
 καὶ ἰδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ  
 σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν  
 γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ  
 22 δεσμοτήριον ἀχθῆναι αὐτούς. οἱ δὲ παραγενόμενοι  
 ὑπηρέται οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέ-

17. ζήλου] This word denotes either a jealous zeal for God and his cause, or bitter jealousy against a rival, as in this passage.

19. Κυρίου] Being used for Jehovah as a proper name, no article is inserted.

21. ὑπὸ τὸν ὄρθρον] The exact meaning of the preposition is that they entered into the temple *by* dawn, having been set at liberty during the night and waiting for the opening of the temple doors at dawn.

καὶ πᾶσαν τ. γερουσίαν] The Sanhedrin is sometimes named γερουσία, as in 1 Macc. xii. 6, 2 Macc. i. 10, sometimes συνέδριον, as in Acts xxii. 30. In this place, as in i. 14, καὶ is not properly copulative, nor are συνέδριον and γερουσία two distinct sections of the Sanhedrin, but the clause καὶ πᾶσαν τ. γ. is added to specify the comprehensive character of this meeting, which embraced the whole body, in contrast with the hasty and informal gathering which had dealt with Peter and John, as related in iv. 5, 6.

ψιαντες δὲ ἀπήγγειλαν λέγοντες ὅτι Τὸ δεσμοτήριον 23  
 εὔρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς  
 φύλακας ἐστῶτας ἐπὶ τῶν θυρῶν, ἀνοιξάντες δὲ ἔσω  
 οὐδένᾳ εὔρομεν. ὥς δὲ ἤκουσαν τοὺς λόγους τούτους 24  
 ὃ τε στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν  
 περὶ αὐτῶν τί ἂν γένοιτο τοῦτο. Παραγενόμενος δὲ 25  
 τις ἀπήγγειλεν αὐτοῖς ὅτι Ἴδου οἱ ἄνδρες οὓς ἔθεσθε  
 ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες  
 τὸν λαόν. τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρε- 26  
 ταις ἤγεν αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν  
 λαόν, μὴ λιθασθῶσιν· ἀγαγοντες δὲ αὐτοὺς ἔστησαν ἐν 27  
 τῷ συνεδρίῳ. καὶ ἐπρώτησεν αὐτοὺς ὁ ἀρχιερεὺς λέγων 28  
 Παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ  
 ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλήμ  
 τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ  
 αἷμα τοῦ ἀνθρώπου τούτου. ἀποκριθεὶς δὲ Πέτρος καὶ 29  
 οἱ ἀπόστολοι εἶπαν Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ  
 ἀνθρώποις. ὁ θεὸς τῶν πατέρων ἡμῶν ἡγείρεν Ἰησοῦν. 30  
 Ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου, τούτον ὁ 31  
 θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψῶσεν τῇ δεξιᾷ αὐτοῦ, τοῦ

23. ἐστῶτας ἐπὶ] Rec. ἔξω ἐστῶτας πρό. The alteration looks like a marginal comment inserted to explain the unconsciousness on the part of the keepers that their prisoners had escaped.

24. ὃ τε στρατηγὸς] Rec. ὃ τε ἱερεὺς καὶ ὁ στρατηγός.

28. Παραγγελίᾳ παρ.] This Hebraistic reduplication was a common method of conveying emphasis (Luke xxii. 15, Acts xxiii. 14), like that of verb and participle in Acts vii. 34, Hebrews vi. 14. Rec. opens the clause with οὐ, making it interrogative.

ἐπὶ τῷ ὀνόματι] Compare iv. 17.

βούλεσθε] The B. V. confuses this verb with βουλεύεσθε. The rendering *intend* is not in harmony with the context: for the Twelve had gone far beyond mere intention, having openly charged the rulers with the death of Jesus.

30. There is a marked contrast between the relative clause Ὃν ... and the antecedent τούτον.

31. ἀρχηγόν] Compare iii. 15.

32 δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν· καὶ  
 ἡμεῖς ἐσμὲν μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ  
 πνεῦμα τὸ ἅγιον ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν  
 33 αὐτῷ. οἱ δὲ ἀκούσαντες διεπρίοντο καὶ ἐβούλοντο  
 34 ἀνελεῖν αὐτούς. Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ  
 Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος τίμιος  
 παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τοὺς ἀνθρώπους  
 35 ποιῆσαι, εἰπὲν τε πρὸς αὐτούς· Ἄνδρες Ἰσραηλῆται,  
 προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί  
 36 μέλλετε πράσσειν. πρὸ γὰρ τούτων τῶν ἡμερῶν  
 ἀνέστη Θεοδᾶς, λέγων εἶναί τινα ἑαυτόν, ᾧ προσεκλίθη  
 ἀνδρῶν ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνῆρέθη, καὶ πάντες  
 ὅσοι ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.  
 37 μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις  
 τῆς ἀπογραφῆς καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ·  
 κἀκείνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ  
 38 διεσκορπίσθησαν. καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε  
 ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἄφετε αὐτούς· (ὅτι ἐὰν  
 ἡ ἐξ ἀνθρώπων ἢ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο,  
 39 καταλυθήσεται· εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δυνήσεσθε  
 καταλῦσαι αὐτούς·) μὴ ποτε καὶ θεομάχοι εὐρεθῇτε.

32. ῥημάτων] This denotes the truths which formed the subject of testimony, not the words in which it was given.

8] Some mss. omit this, and make πνεῦμα accusative after ἔδωκεν.

36. εἶναί τινα] The position of τινα after εἶναι shows that it is not used boastfully as suggested by the B. V., but disdainfully. Theudas had pretended to be some prophet or other: Gamaliel affects contemptuous indifference as to what character he had assumed.

37. ἀπέστησε implies a seditious act, but ἐπείθοντο suggests the true character of the movement as a fanatical agitation rather than a military revolt: it should be rendered *listened*, not *obeyed*.

39. μὴ ποτε] In interrogative clauses μὴ ποτε asks the question, Can it possibly be true? as if the matter were out of the question. So also in prohibitive clauses it warns men by no means to think of such conduct. Here it suggests the utter folly of fighting against God, as might actually (καὶ) prove to be the case.

ἐπέισθησαν δὲ αὐτῷ, καὶ προσκαλεσάμενοι τοὺς ἀποστό- 40  
 λους δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι  
 τοῦ Ἰησοῦ καὶ ἀπέλυσαν. Οἱ μὲν οὖν 41  
 ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου ὅτι  
 κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι· πᾶσάν 42  
 τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο  
 διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.  
 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθη- 6  
 τῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς  
 Ἑβραίους ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ  
 καθημερινῇ αἰ χῆραι αὐτῶν. προσκαλεσάμενοι δὲ οἱ 2  
 δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπαν Οὐκ ἀρεστόν  
 ἐστὶν ἡμῶς καταλείψαντας τὸν λόγον τοῦ θεοῦ  
 διακονεῖν τραπέζαις· ἐπισκέψασθε δέ, ἀδελφοί, ἄνδρας 3  
 ἐξ ὑμῶν μαρτυρουμένους ἐπὶ πλήρει πνεύματος καὶ  
 σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης· ἡμεῖς 4  
 δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσ-

40. ἐπὶ τῷ ὀνόματι] Compare iv. 17.

41. Οἱ μὲν οὖν] The antithesis between this sentence and the corresponding sentence in vi. 1, Ἐν δὲ ταῖς . . . , marked by μὲν οὖν and δὲ respectively, is important; as it establishes a connexion existing in the mind of the author between the conduct of the apostles after their trial and the discontent which arose in the church. As the apostles for their part became more than ever absorbed in their spiritual work, a murmuring arose at their neglect of the relief fund, which had been hitherto committed to their charge. To this they reply that it was unsatisfactory (οὐκ ἀρεστόν) that they should be engrossed with such secular work. On μὲν οὖν see Appendix.

ὑπὲρ τ. ὀνόματος] Rec. adds αὐτοῦ.

3. μαρτυρουμένους] This verb, though from the nature of the case more often referring to favourable attestation, is also applied to hostile testimony (Matt. xxiii. 31, John xviii. 23), and is in reality a neutral term deriving its favourable meaning from the context in which it occurs. Here the Seven are attested by the church as full of the Holy Ghost and of wisdom: in x. 22, Cornelius is attested by the Jews of Caesarea as righteous and God-fearing; in xxii. 12, Ananias by those of Damascus as devout.

- 5 καρτερήσομεν. καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους, καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ
- 6 Νικόλαον προσήλυτον Ἀντιοχέα, οὓς ἕστησαν ἐνώπιον τῶν ἀποστόλων, καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.
- 7 Καὶ ὁ λόγος τοῦ θεοῦ ἤρξανεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολλὸς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.
- 8 Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει
- 9 τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. Ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας
- 10 καὶ Ἀσίας συνζητοῦντες τῷ Στεφάνῳ, καὶ οὐκ ἴσχουν
- 11 ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. τότε ὑπέβαλον ἄνδρας λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάβασφημα εἰς Μωσῆν καὶ τὸν θεόν·
- 12 συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν
- 13 καὶ ἤγαγον εἰς τὸ συνέδριον, ἕστησάν τε μάρτυρας

---

8. χάριτος] Rec. πίστεως.

ἐποίει ... Ἀνέστησαν] The combination of the imperfect with the aorist marks the attack on Stephen as happening during the course of his career of grace and power.

9. καὶ Κυρηναίων] This καὶ is not properly copulative, but specifies (as in i. 14) the principal bodies represented in this synagogue of freedmen, viz. men of Cyrene, etc.

11. The expression λαλοῦντος ῥ. εἰς here used is obviously different from λαλῶν ῥ. κατὰ in v. 13. The first charges him with blasphemies about Moses, the second with an attack upon the temple.

12. συνήρπασαν] This word implies more than the B. V. caught. The captors hurried Stephen off to immediate trial (comp. xix. 29, xxvii. 15).

ψευδεῖς λέγοντας Ὁ ἄνθρωπος οὗτος οὐ παύεται  
 λαλῶν ῥήματα κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ  
 τοῦ νόμου, ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς <sup>14</sup>  
 ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον καὶ  
 ἀλλάξει τὰ ἔθνη ἃ παρέδωκεν ἡμῖν Μωυσῆς. καὶ <sup>15</sup>  
 ἀτενίσαντες εἰς αὐτὸν πάντες οἱ καθεζόμενοι ἐν τῷ  
 συνεδρίῳ εἶδαν τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον  
 ἀγγέλου. Εἶπεν δὲ ὁ ἀρχιερεὺς Εἰ ταῦτα <sup>7</sup>  
 οὕτως ἔχει; ὁ δὲ ἔφη Ἄνδρες ἀδελφοὶ καὶ πατέρες, <sup>2</sup>  
 ἀκούσατε. Ὁ θεὸς τῆς δόξης ὥφθη τῷ πατρὶ ἡμῶν  
 Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν ἢ κατοικῆσαι  
 αὐτὸν ἐν Χαρράν, καὶ εἶπεν πρὸς αὐτόν Ἐξελεθε ἐκ τῆς <sup>3</sup>  
 γῆς σου καὶ τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν  
 ἔδωκα σοι. τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατέκτισεν <sup>4</sup>  
 ἐν Χαρράν. κακεῖθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα  
 αὐτοῦ μετέκτισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς  
 νῦν κατοικεῖτε, καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν <sup>5</sup>  
 αὐτῇ οὐδὲ βῆμα ποδός, καὶ ἐπηγγείλατο δοῦναι αὐτῷ  
 εἰς κατὰσχενιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν,  
 οὐκ ὄντος αὐτῷ τέκνου. ἐλάλησεν δὲ οὕτως ὁ θεὸς ὅτι <sup>6</sup>  
 ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἄλλοτρίᾳ, καὶ  
 δογλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια· καὶ τὸ <sup>7</sup>  
 ἔθνος ᾧ ἂν δογλεύουσιν κρινῶ ἐγώ, ὁ θεὸς εἶπεν, καὶ

14. οὗτος has the force of an invective against that man of Nazareth, who had dared to doom the temple to destruction.

3. The call to Abraham in Haran, as related in the LXX. was Ἐξελεθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου (Gen. xii. 1). Stephen modifies the words so as to adapt them to the previous call in Ur which he dwells upon: as Abraham's family accompanied him to Haran, all reference to his departure from his kindred and father's house is dropped as inappropriate. Hence the ἐκ before τῆς συγγενείας σου is omitted, as well as the whole succeeding clause. Some of the older mss. retain it, however, following the exact language of Gen. xii. 1, and not recognizing that the omission was intentional.

μετὰ ταῦτα ἐξελεῖσονται καὶ λατρεῦσούσιν μοι ἐν τῷ τόπῳ  
 8 τοῦτῳ. καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως  
 ἐγέννησεν τὸν Ἰσαὰκ καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ  
 9 ὀγδόῃ, καὶ Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακώβ τοὺς δώδεκα  
 10 πατριάρχας. Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ  
 11 ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ' αὐτοῦ, καὶ  
 ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ  
 ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραῶ βασιλέως  
 Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγοῦμενον ἐπ' Αἴγυπτον  
 11 καὶ ὅλον τὸν οἶκον αὐτοῦ. ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν  
 Αἴγυπτον καὶ Χαναὰν καὶ θλίψις μεγάλη, καὶ οὐχ ἠῦρισκον  
 12 χορτάσματα οἱ πατέρες ἡμῶν· ἀκούσας δὲ Ἰακώβ ὄντα  
 13 εἰς Αἴγυπτον ἐξαπέστειλεν τοὺς πατέρας ἡμῶν  
 14 πρῶτον· καὶ ἐν τῷ δευτέρῳ ἐγνωρίσθη Ἰωσήφ τοῖς ἀδελ-  
 φοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραῶ τὸ γένος  
 14 Ἰωσήφ. ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο Ἰακώβ  
 τὸν πατέρα αὐτοῦ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς  
 15 ἐβδωμήκοντα πέντε, κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον. καὶ  
 16 ἐτελεῖται αὐτὸς καὶ οἱ πατέρες ἡμῶν, καὶ μετετέθησαν  
 εἰς Συχέμ καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ  
 17 τιμῆς ἀργυρίου παρὰ τῶν γίων Ἑμμώρ ἐν Συχέμ. Καθὼς  
 δὲ ἤγγιξεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὡμολόγησεν ὁ  
 θεὸς τῷ Ἀβραάμ, ἠΐζησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν  
 18 Αἰγύπτῳ, ἄχρι οὗ ἀνέστη βασιλεὺς ἕτερος ἐπ' Αἴγυπτον,

11. χορτάσματα] Though *χόρτος* originally denoted fodder for cattle only, *χορτάζειν* is used in the N. T. to express feeding men.

13. ἐγνωρίσθη] Some mss. have *ἀνεγνωρίσθη*. The word has a reflexive force, *made himself known*, as in Gen. xlv. 1.

16. ἐν Συχέμ] Rec. τοῦ Συχέμ, which the B. V. renders *the father of Shechem*, in order to bring the text into accordance with Gen. xxxiv. : if genuine, it would mean *the son of Shechem*. There is also a reading τοῦ ἐν Συχέμ.

18. ἕτερος] The later Pharaoh reversed the policy of his predecessor, and probably belonged to a different dynasty. He is therefore described as *ἕτερος* not ἄλλος.



ὃς οὐκ ἤδει τὸν Ἰωσήφ. οὗτος κατασοφισάμενος τὸ γένος 19  
 ἡμῶν ἐκάκωσεν τοὺς πατέρας τοῦ ποιεῖν τὰ βρέφη  
 ἔκθετα αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι. ἐν ᾧ καιρῷ ἐγεν- 20  
 νήθη Μωυσῆς, καὶ ἦν ἄστειος τῷ θεῷ· ὃς ἀνετράφη  
 μήνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρός· ἐκτεθέντος δὲ αὐτοῦ 21  
 ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ καὶ ἀνεθρέψατο αὐτὸν  
 ἑαυτῇ εἰς γίον. καὶ ἐπαιδεύθη Μωυσῆς πάσῃ σοφίᾳ 22  
 Αἰγυπτίων, ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ.  
 Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρεκονταετῆς χρόνος, ἀνέβη 23  
 ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς  
 αὐτοῦ τοὺς γίους Ἰσραήλ. καὶ ἰδὼν τινα ἀδικούμενον 24  
 ἡμύνατο καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ  
 πατάξας τὸν Αἰγύπτιον. ἐνόμιζεν δὲ συνιέναι τοὺς ἀδελ- 25  
 φούς ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν σωτηρίαν  
 αὐτοῖς, οἱ δὲ οὐ συνῆκαν. τῇ τε ἐπιούσῃ ἡμέρᾳ ὥφθη 26

19. **κατασοφίσθαι**] This verb belongs to the same class of compounds as *καταπολεμεῖν*, *καταπαλεῖν* ..., and means *bring low by subtlety* (comp. Ex. i. 10, Judith v. 11, x. 19).

**τοῦ ποιεῖν**] This genitive describes wherein consisted the tyranny of Pharaoh, *viz.* in having the children exposed. There is no ground for supposing that he made the parents themselves expose them, as in the B. V.

**ζωογονεῖσθαι**] It appears from Ex. i. 17, and from the context, that this verb denotes their being preserved alive. Comp. Luke xvii. 33, 1 Tim. vi. 13.

20. **ἄστειος**] In Ex. ii. 2 and Heb. xi. 23, this word describes the gracious charm of the child Moses in the sight of man; here his spiritual beauty in God's sight.

**τῷ θεῷ**] This is nearly = *παρὰ τῷ θεῷ*, *in the sight of God* (comp. 2 Cor. x. 4, for this use of the dative).

23. **ἐπληροῦτο**] The imperfect intimates that the first division of Moses' life, his forty years' sojourn in Egypt, was drawing to a close: it finally ended with his flight.

24. **ἡμύνατο**] This middle voice comprehends both self-defence or defence of a friend or fellow-countryman, and retaliation on an enemy.

25. **δίδωσιν**] The present tense denotes the proffer of a gift, which was not accepted for want of faith.

αὐτοῖς μαχομένοις καὶ συνήλλασσεν αὐτοὺς εἰς εἰρήνην  
εἰπὼν Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί ἀδικεῖτε ἀλλήλους;  
27 ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν εἰπὼν Τίς σέ  
28 κατέστησεν ἄρχοντα καὶ δικαστὴν ἐπ' ἡμῶν; μὴ ἀνελεῖν  
με σὺ θέλεις ὃν τρόπον ἀνεῖλες ἐχθρὸς τὸν Αἰγύπτιον;  
29 ἔφυγεν δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πά-  
30 οικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο. Καὶ πληρω-  
θέντων ἐτῶν τεσσεράκοντα ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ  
31 ὄρους Σινᾶ ἄγγελος ἐν φλογὶ πυρὸς βάτογ' ὁ δὲ Μωϋσῆς  
ἰδὼν ἐθαύμασεν τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ  
32 κατανοῆσαι ἐγένετο φωνὴ Κυρίου Ἐγὼ ὁ θεὸς τῶν πατέ-  
ρων σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ἔντρομος  
33 δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι. εἶπεν  
δὲ αὐτῷ ὁ κύριος Λῖσον τὸ ὑπόδημα τῶν ποδῶν σου,  
34 ὁ γὰρ τόπος ἐφ' ᾧ ἔστηκας γῆ ἁγία ἐστίν. ἰδὼν εἶδον  
τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ  
στεναγμοῦ αὐτοῦ ἤκουσα, καὶ κατέβην ἐξελέσθαι αὐτούς·  
35 καὶ νῦν δεῦρο ἀποστείλω σε εἰς Αἴγυπτον. Τοῦτον τὸν  
Μωϋσῆν, ὃν ἠρνήσαντο εἰπόντες Τίς σέ κατέστησεν  
ἄρχοντα καὶ δικαστήν, τοῦτον ὁ θεὸς καὶ ἄρχοντα καὶ  
λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ ἀγγέλου τοῦ ὀφθέντος

26. **συνήλλασσεν**] This imperfect tense denotes a vain effort at reconciliation, and is, therefore, much more appropriate to the context than the alternative reading *συνήλασεν*.

30. **ἄγγελος**] Rec. adds *Κυρίου*, in accordance with the LXX. reading in Ex. iii. 2.

32. **καὶ Ἰσαὰκ καὶ Ἰακώβ**] Rec. inserts *ὁ θεὸς* before each name, as does the LXX. in Ex. iii. 6.

34. **ἰδὼν εἶδον**] These Hebraistic reduplications were used to express emphasis (comp. v. 28).

**ἀποστείλω**] This is not a prophecy, *I will send*, as in the B. V. The aor. subj. has an imperative force, *let me send*: the previous *δεῦρο* also conveys a divine summons to action.

35. **ἀπέσταλκεν**] The perfect is here used, as referring to an existing Scripture record, in preference to the aorist, which would otherwise be employed to describe an event of past history.

αὐτῷ ἐν τῇ βάρῃ. οὗτος ἐξήγαγεν αὐτοὺς ποιήσας 36  
 τέρατα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ καὶ ἐν Ἐρυθρῇ Θαλάσσῃ  
 καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. οὗτός ἐστιν ὁ 37  
 Μωυσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ Προφῆτην ὑμῖν  
 ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ. οὗτός 38  
 ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ  
 τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῇ ὄρει Σινὰ καὶ  
 τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ὑμῖν,  
 ᾧ οὐκ ἠθέλησαν ὑπῆκοοι γενέσθαι οἱ πατέρες ἡμῶν 39  
 ἀλλὰ ἀπόσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν  
 εἰς Αἴγυπτον, εἰπόντες τῷ Ἀδρῶν Πόινσον ἡμῖν θεοὺς 40  
 οἳ προπορεύονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξή-  
 γαγεν ἡμᾶς ἐκ τῆς Αἰγύπτου, οὐκ οἶδαμεν τί ἐρένετο αὐτῷ.  
 καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ ἀνήγαγον 41  
 θύειαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν  
 χειρῶν αὐτῶν. ἔστρεψεν δὲ ὁ θεὸς καὶ παρέδωκεν 42  
 αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπ-  
 ται ἐν Βίβλῳ τῶν προφητῶν

Μὴ σφάγια καὶ θυσίας προσκηνέγκατέ μοι

ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ·

καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ 43

καὶ τὸ ἄστρον τοῦ θεοῦ Ῥομφά,

τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς.

καὶ μετοικίω ὑμᾶς ἐπέκεινα Βαβυλῶνος.

Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν ἐν τῇ 44  
 ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ ποιῆσαι

37. ὡς ἐμέ] See note on iii. 22.

38. γενόμενος ... μετὰ] Moses communed with the angel of God's presence in the face of the congregation, as recorded in Ex. xxxiii. 8-11.

ὑμῖν] Other mss. read ἡμῖν.

41. εὐφραίνοντο] This imperfect presents a graphic picture of the excitement prevailing in the camp of Israel at the time of Moses' return.

44, 45. The prepositional clauses ἐν τῇ ἐρήμῳ and μετὰ Ἰησοῦ qualify

- 45 αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει, ἣν καὶ εἰσήγαγον  
 διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατα-  
 σχέσει τῶν ἐθνῶν ὧν ἐξῶσεν ὁ θεὸς ἀπὸ προσώπου τῶν  
 46 πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαυεὶδ· ὃς εὗρεν χάριν  
 ἐνώπιον τοῦ θεοῦ καὶ ἡτήσατο εὔρεϊν σκηνῶμα τῷ θεῷ  
 47 Ἰακώβ. Σολομῶν δὲ οἰκοδόμησεν αὐτῷ οἶκον. ἀλλ'  
 48 οὐχ ὁ ὑψιστος ἐν χειροποιήτοις κατοικεῖ· καθὼς ὁ  
 προφήτης λέγει  
 49 Ὁ οὐρανός μοι θρόνος,  
 καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου·  
 ποῖον οἶκον οἰκοδομήσετέ μοι, λέγει Κύριος,  
 ἢ τίς τόπος τῆς καταπαύσεώς μου;  
 50 οὐχὶ ἡ χεὶρ μου ἐποίησεν τὰ ὅλα πάντα;  
 51 Σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίας, καὶ τοῖς  
 ὣσιν ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντίπιπτετε, ὡς  
 52 οἱ πατέρες ὑμῶν καὶ ὑμεῖς. τίνα τῶν προφητῶν οὐκ  
 ἐδίδωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προ-

the preceding *our fathers*, as is shown by their position in the sentences; and so designate two successive generations of Israelites, one of the desert and the other of the conquest. Hellenistic Greek differs from classical Greek in not requiring such qualifying clauses to be placed between the article and substantive (comp. iv. 5, 1 Cor. x. 18).

45. διαδεξάμενοι marks the succession of the generation of Joshua to that of the desert.

ἐν τῇ κατασχέσει] not into the possession, as the B. V. renders, but on their possession of the land of Canaan. The establishment of the tabernacle was consequent on their getting possession of the conquered land.

51. καρδίας] The oldest mss. are divided between καρδίας and καρδίας. The dative seems an error in transcription due to the following dative; I have, therefore, adopted the accusative. Even if καρδίας be read, the article before ὣσιν forbids coupling the two datives, as is done in the B. V., in heart and ears. καὶ I take to be really the beginning of a new clause which reproaches the people for actually stopping their ears against the warning voice of God's prophets.

καταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου οὗ νῦν  
 ὑμεῖς προδύομαι καὶ φονεῖς ἐγένεσθε, οἵτινες ἐλάβετε 53  
 τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς 54  
 καρδίαις αὐτῶν καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν.  
 ὑπάρχων δὲ πλήρης πνεύματος ἁγίου ἀτενίσας εἰς τὸν 55  
 οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν  
 τοῦ θεοῦ, καὶ εἶπεν Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς διηνοιγ- 56  
 μένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα  
 τοῦ θεοῦ. κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ 57  
 ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν, καὶ 58  
 ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρ-  
 τυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας  
 νεανίου καλουμένου Σαύλου. καὶ ἐλιθοβόλουν τὸν Στέ- 59  
 φανον ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ, δέξαι  
 τὸ πνεῦμά μου· θεῖς δὲ τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ 60  
 Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν· καὶ τοῦτο  
 εἰπὼν ἐκοιμήθη. Σαῦλος δὲ ἦν συνευδοκῶν τῇ 8  
 ἀναιρέσει αὐτοῦ.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ  
 τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες δὲ διε-

53. *eis διαταγὰς*] These words denote the form in which the Law had been presented, viz. as injunctions of angels; for God communicated with Moses through angels. For this use of *eis* (= *ώς*) comp. viii. 23.

59. The imperfect *ἐλιθοβόλουν* and pres. part. *ἐπικαλούμενον* present a graphic picture of the scene as it presented itself to an actual spectator: ruthless violence on the one side, answered by continuous appeals to heaven on the other.

60. *στήσης*] This is a judicial term. Stephen appeals to Christ as *judge* not to impute their sin to the murderers as ground of condemnation (comp. Rom. x. 3).

1. *συνευδοκῶν*] This participle expresses more decided participation and approval than is implied in the B. V. *consenting* (comp. Matt. xvii. 5).

σπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρίας  
 2 πλὴν τῶν ἀποστόλων. συνεκόμισαν δὲ τὸν Στέφανον  
 ἄνδρες εὐλαβεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ' αὐτῷ.  
 3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους  
 εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρ-  
 εδίδου εἰς φυλακὴν.

4 Οἱ μὲν οὖν διασπαρέντες διῆλθον εὐαγγελιζόμενοι  
 5 τὸν λόγον. Φίλιππος δὲ κατελθὼν εἰς τὴν πόλιν τῆς  
 6 Σαμαρίας ἐκήρυσσε αὐτοῖς τὸν χριστόν. προσεῖχον δὲ  
 οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυ-  
 μαδὸν ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ  
 7 ἐποίει· πολλοὶ γάρ τῶν ἐχόντων πνεύματα ἀκάθαρτα  
 βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο, πολλοὶ δὲ παραλελυ-  
 8 μένοι καὶ χωλοὶ ἐθεραπεύθησαν· ἐγένετο δὲ πολλὴ χαρὰ  
 9 ἐν τῇ πόλει ἐκείνῃ. Ἄνῃρ δέ τις ὀνόματι  
 Σίμων προσηρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστάνων  
 τὸ ἔθνος τῆς Σαμαρίας, λέγων εἶναι τινα ἑαυτὸν μέγαν,  
 10 ὃ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες  
 Οὗτός ἐστιν ἡ Δύναμις τοῦ θεοῦ ἡ καλουμένη Μεγάλη.  
 11 προσεῖχον δὲ αὐτῷ διὰ τὸ ἱκανῶ χρόνῳ ταῖς μαγίαις

3. *ἐλυμαίνετο*] This word is used by the LXX. in Ps. lxxx. 13 (lxxix. 14) to describe the ravages of the wild boar in the Lord's vineyard. Paul stigmatizes himself in Tim. i. 13 as *ὀβριστὴς* with special reference to these personal outrages of which he had been guilty at that season.

4. *μὲν οὖν*] This verse states the general diffusion of the gospel in consequence of the persecution in Jerusalem, by way of preface: the next, *Φίλιππος δὲ* ..., records a particular instance of it.

7. *πολλοὶ γάρ*] Rec. *πολλοῖς*, an alteration which would greatly simplify the grammar, if it had sufficient ms. authority; for *πολλοὶ* stands alone without a verb, and a subject has to be supplied to *ἐξήρχοντο* out of *πνεύματα*. It is possible that *πολλοῖς* was the original text, altered by a primitive error of transcription on account of its position at the head of the clause, and of *πολλοὶ* beginning the next clause.

ἐξεστακέναι αὐτούς. ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ 12  
εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ  
ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ  
γυναῖκες. ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτί- 13  
σθεις ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε  
σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο.

Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπό- 14  
στολοι ὅτι δέδεκται ἡ Σαμαρία τὸν λόγον τοῦ θεοῦ  
ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην, οἵτινες 15  
καταβάντες προσήύξαντο περὶ αὐτῶν ὅπως λάβωσιν  
πνεῦμα ἅγιον· οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπι- 16  
πεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ  
ὄνομα τοῦ κυρίου Ἰησοῦ. τότε ἐπετίθεσαν τὰς χεῖρας 17  
ἐπ' αὐτούς, καὶ ἐλάβανον πνεῦμα ἅγιον. Ἰδὼν δὲ ὁ 18  
Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀπο-  
στόλων δίδεται τὸ πνεῦμα προσήνεγκεν αὐτοῖς χρή-  
ματα λέγων Δότε καὶ μοὶ τὴν ἐξουσίαν ταύτην ἵνα ὡς 19  
ἐὼν ἐπιθῶ τὰς χεῖρας λαμβάνῃ πνεῦμα ἅγιον. Πέτρος 20  
δὲ εἶπεν πρὸς αὐτόν Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς  
ἀπόλειαν, ὅτι τὴν δωρεάν τοῦ θεοῦ ἐνόμισας διὰ χρη-  
μάτων κτᾶσθαι. οὐκ ἔστιν σοι μερὶς οὐδὲ κλῆρος ἐν 21  
τῷ λόγῳ τούτῳ, ἡ γὰρ καρδία σου οὐκ ἔστιν ἐγθεῖα  
ἐναντὶ τοῦ θεοῦ. μετανόησον οὖν ἀπὸ τῆς κακίας σου 22  
ταύτης, καὶ δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεται σοι

13. *δυνάμεις*] This word conveys primarily the idea of power resident in a person, though it is sometimes transferred to the miraculous operation of those powers (xix. 11). Here, apparently, outward cures are classed as *σημεῖα*, while *δύναμις*, which has been before personified in v. 10, denotes the restorative power of the Spirit upon the demoniac and the paralytic.

15. *οἵτινες*] This form of relative implies that Peter and John did not go in their personal capacity, but as representatives of the church to fulfil apostolic functions by laying their hands on the converts.

22. *εἰ ἄρα*] This particle expresses no such doubt of the forgive-

- 23 ἡ ἐπίνοια τῆς καρδίας σου· εἰς γὰρ χολὴν πικρίας καὶ  
 24 σὺνδεσμον ἀδικίας ὁρῶ σε ὄντα. ἀποκριθεὶς δὲ ὁ  
 Σίμων εἶπεν Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον  
 25 ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὦν εἰρήκατε. Οἱ  
 μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον  
 τοῦ κυρίου ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλὰς τε  
 κώμας τῶν Σαμαρειτῶν εὐηγγελίζοντο.  
 26 Ἄγγελος δὲ Κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων  
 Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν  
 τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη  
 27 ἐστὶν ἔρημος. καὶ ἀναστὰς ἐπορεύθη, καὶ ἰδοὺ ἀνὴρ  
 Αἰθίοψ· εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθιό-

ness as is implied in the B. V. *if perhaps*. The forgiveness is distinctly contemplated as the result of repentance, though conditional *indeed* on that repentance. So *εἰ ἄρα* in Mark xi. 13 states that Christ looked whether the fig tree had fruit *indeed* (as the leaves promised: Acts xvii. 27 speaks of seeking God in the hope that men might find him *indeed*: 1 Cor. xv. 15 argues that Christ is not risen, *if it be true indeed* that the dead are not raised).

23. *εἰς χολὴν*] The B. V. ignores the difference between this and *ἐν τῇ χολῇ*. *εἰς* before indefinite substantives has much the same force as *ὡς*, and answers to the English *as* or *for*. Comp. *εἰς κατάσχεσιν, νῆον, διαταγὰς* in vii. 5, 21, 53, *εἰς βασιλεία* in xiii. 22, *εἰς σωτηρίαν, εἰς φῶς* in xiii. 47. So here *εἰς χολὴν* denotes the evil function which Simon would fulfil in the church of God if he continued as he was.

24. After *εἰρήκατε* one ancient MS. adds *ὡς πολλὰ κλαίοντες οὐ διελιμπάνεν*.

25. *ὑπέστρεφον*] This imperfect denotes their start on their return journey, not the actual return, for the next clause records their preaching in Samaritan villages on the way to Jerusalem (comp. Luke viii. 37, 38). Rec. *ὑπέστρεψαν*.

26. *κατὰ μεσημβρίαν* might mean *in the south*, indicating the region travelled over; but the B. V. *toward the south* would require *πρὸς μεσημβρίαν*. The real rendering is *at noon*, just as *περὶ μεσ.* in xxii. 6 denotes *about noon*.

*ἐπὶ τὴν ὁδὸν* denotes movement *on, i.e. along, the road*. The B. V. apparently conceives Philip to have struck across country to the road, but this would require *πρὸς τὴν ὁδὸν*.



πων, ὃς ἦν ἐπὶ πάσης τῆς γάξης αὐτῆς, ὃς ἐληλύθει  
προσκυνήσων εἰς Ἱερουσαλὴμ, ἦν δὲ ὑποστρέφων καὶ 28  
καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν  
προφήτην Ἡσαίαν. εἶπεν δὲ τὸ πνεῦμα τῷ Φίλιππῳ 29  
Πρόσελθε καὶ κολλήθητι τῷ ἄρματι τούτῳ. προσ- 30  
δραμῶν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος  
Ἡσαίαν τὸν προφήτην, καὶ εἶπεν Ἄρά γε γινώσκεις  
ἃ ἀναγινώσκεις; ὁ δὲ εἶπεν Πῶς γὰρ ἂν δυνάμην 31  
ἐὰν μή τις ὁδηγήσει με; παρεκάλεσέν τε τὸν Φίλιπ-  
πον ἀναβάντα καθίσαι σὺν αὐτῷ. ἡ δὲ περιοχὴ τῆς 32  
γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη,

καὶ ὡς ἄμνός ἐναντίον τοῦ κείροντος αἰτὸν ἄφωτος,

οὔτως οὐκ ἀνοίγει τὸ στόμα αἰτοῦ.

Ἐν τῇ ταπεινώσει ἡ κρίσις αἰτοῦ ἦρθεν

33

τὴν γενεὰν αἰτοῦ τίς διηγήσεται;

ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αἰτοῦ.

ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φίλιππῳ εἶπεν Δέομαί 34  
σου, περὶ τίνος ὁ προφήτης λέγει τούτο; περὶ ἑαυτοῦ  
ἢ περὶ ἐτέρου τινός; ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα 35  
αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελί-  
σατο αὐτῷ τὸν Ἰησοῦν. ὥς δὲ ἐπορεύοντο κατὰ τὴν 36  
ὁδόν, ἦλθον ἐπὶ τι ὕδωρ, καὶ φησιν ὁ εὐνοῦχος Ἰδοὺ  
ὕδωρ· τί κωλύει με βαπτισθῆναι; καὶ ἐκέλευσεν στήναι 38  
τὸ ἄρμα, καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ ὃ τε  
Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. ὅτε δὲ 39

30. Ἄρά γε] This interrogative conveys a more distinct suggestion of doubt than ἀρα, = Dost thou really understand ... ?

32. περιοχὴ, which often denotes the subject matter contained in a passage, here means the passage itself.

37. Rec. inserts here εἶπεν δὲ αὐτῷ ὁ Φίλιππος· Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπεν, Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.

ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα Κυρίου ἤρπασεν τὸν  
 Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπο-  
 40 ρεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. Φίλιππος δὲ εὗρέθη  
 εἰς Ἀζωτον, καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις  
 πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισαρίαν.

9 Ὁ δὲ Σαῦλος, ἔτι ἐνπνέων ἀπειλῆς καὶ φόβου εἰς τοὺς  
 2 μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεὶ ἠτήσατο  
 παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συνα-  
 γωγάς, ὅπως ἐάν τις εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας  
 τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ.  
 3 Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν  
 ἐγγίξειν τῇ Δαμασκῷ, ἐξέφνης τε αὐτὸν περιήστραψεν  
 4 φῶς ἐκ τοῦ οὐρανοῦ, καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν  
 φωνὴν λέγουσαν αὐτῷ Σαούλ Σαούλ, τί με διώκεις;  
 5 εἶπεν δέ Τίς εἰ, κύριε; ὁ δὲ Ἐγὼ εἰμι Ἰησοῦς ὃν  
 6 σὺ διώκεις· ἀλλὰ ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν,

39. πνεῦμα] After this word one MS. inserts *αγιον επεπεσεν επι τον ευνουχον αγγελος δε*.

τὴν ὁδὸν αὐτοῦ] The pronoun denotes *his own way*, like *ταῖς ὁδοῖς αὐτῶν* in xiv. 16, by way of contrast with Philip who went *his way*.

40. εὗρέθη εἰς] The preposition expresses the force of a verb of motion—he went to Azotus and was there found.

διερχόμενος εὐηγγ.] These two verbs are combined in Luke ix. 6 and Acts viii. 4 to denote going about to preach the gospel. This seems to be the meaning here, for Philip was not passing through to Caesarea, but arrived there incidentally in the course of his preaching. *εὐαγγελίζεσθαι* takes either dative or accusative of the persons to whom the gospel is preached.

1. ἐνπνέων] The literal use of this word by the LXX., *ἐνπνέων ζωῆς*, *breathing the breath of life*, in Josh. x. 40 suggests its figurative use here for breathing the spirit of threatening and slaughter.

3. περιήστραψεν] This verb aptly describes the nature of the light as like a lightning flash.

5, 6. After διώκεις Rec. omits ἀλλὰ and inserts *σκληρόν σοι πρὸς κέντρα λακτίζειν. Τρέμων τε καὶ θαμβῶν εἶπε, Κύριε, τί με θέλεις ποιῆσαι; Καὶ ὁ Κύριος πρὸς αὐτόν*. The addition is evidently due to the parallel passage in xxvi. 14 : it is not found in the early mss.

καὶ λαληθήσεταιί σοι ὅτι σε δεῖ ποιεῖν. οἱ δὲ ἄνδρες 7  
οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐνεοί, ἀκούοντες μὲν  
τῆς φωνῆς μηδένα δὲ θεωροῦντες. ἡγέρθη δὲ Σαῦλος 8  
ἀπὸ τῆς γῆς, ἀνεφγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ  
οὐδὲν ἔβλεπεν· χειραγωγοῦντες δὲ αὐτὸν εἰσίγαγον εἰς  
Δαμασκόν. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ 9  
ἔφαγεν οὐδὲ ἔπιεν.

Ἦν δέ τις μαθητῆς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, 10  
καὶ εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος Ἀνανία.  
ὁ δὲ εἶπεν Ἰδοὺ ἐγώ, κύριε. ὁ δὲ κύριος πρὸς αὐτόν 11  
Ἀνάστα πορεύθητι ἐπὶ τὴν ρύμην τὴν καλουμένην  
Εὐθειάν καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι  
Ταρσέα, ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἄνδρα ἐν 12  
ὁράματι Ἀνανίαν ὀνόματι εἰσελθόντα καὶ ἐπιθέντα  
αὐτῷ τὰς χεῖρας ὅπως ἀναβλέψῃ. ἀπεκρίθη δὲ Ἀνανίας 13  
Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου,  
ὅσα κακὰ τοῖς ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλὴμ·  
καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι 14  
πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. εἶπεν δὲ 15  
πρὸς αὐτόν ὁ κύριος Πορεύου, ὅτι σκεῦος ἐκλογῆς  
ἐστίν μοι οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον  
τῶν ἐθνῶν τε καὶ βασιλείων υἱῶν τε Ἰσραὴλ, ἐγὼ γὰρ 16  
ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου  
παθεῖν. Ἀπήλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν 17

7. φωνῆς] The change of construction from the accus. ἤκουσε φωνήν in v. 4 to the gen. ἀκούοντες τῆς φωνῆς is clearly intentional, and should not be ignored. Saul heard an articulate voice, but his companions heard only the sound of the voice, not the voice itself, as appears from xxii. 9.

8. ἔβλεπεν] The imperfect indicates a chronic blindness. Saul was not merely blinded for the moment, but remained three days in that state.

11. Ἀνάστα] Some ancient MSS. read *Αναστας*.

12. Some MSS. read ἐν ὁράματι after ἄνδρα, which is adopted by Rec. Some also insert τὰς before χεῖρας.

οικίαν, καὶ ἐπιθείς ἐπ' αὐτὸν τὰς χεῖρας εἶπεν Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθεῖς σοι ἐν τῇ ὁδῷ ἢ ἔρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς  
 18 πνεύματος ἁγίου. καὶ εὐθέως ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες, ἀνέβλεψέν τε, καὶ ἀναστὰς  
 19 ἐβαπτίσθη, καὶ λαβὼν τροφὴν ἐνισχύθη.

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας  
 20 τινάς, καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσεν τὸν  
 21 Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τούτου, καὶ ὧδε εἰς τούτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς  
 22 ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο καὶ συνέχυνεν Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συνβιβάζων ὅτι οὗτός ἐστιν ὁ χριστός.  
 23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνε-  
 24 βουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετηροῦντο δὲ καὶ τὰς  
 25 πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλωσιν· λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους καθῆκαν  
 26 αὐτὸν χαλάσαντες ἐν σφυρίδι. Παραγενόμενος

17, 18. ἀναβλέπειν has two distinct senses, *recover sight* and *look up*. These two ideas of exerting and recovering sight are combined here and in xxii. 13.

21. πορθήσας] This word applies properly to the ravages of an army. It is applied in Gal. i. 13, 23 also to the havoc which Saul wrought in the church. His personal outrages were described in viii. 3 by ἐλυμάλετο.

22. ἐνεδυναμοῦτο] This word points to the action of a divine δύναμις upon the spirit of Saul: the passive is frequently used in the Epistles, and it is best understood here as passive.

25. αὐτοῦ] Rec. omits this; but it is well attested. The secret escape was probably contrived by a small knot of Saul's own disciples, not by the general body of Christians.

διὰ] Lit. across, i.e. over, the wall.

δὲ εἰς Ἱερουσαλὴμ ἐπείραξεν κολλῆσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητὴς. Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγεν 27 πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι Ἰησοῦ. καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος 28 εἰς Ἱερουσαλὴμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου, ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· 29 οἱ δὲ ἐπεχείρουν ἀνελεῖν αὐτόν. ἐπιγινόντες δὲ οἱ 30 ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισαρίαν καὶ ἐξαπέ-  
στειλαν αὐτὸν εἰς Τυρόν.

Η ΜΕΝ ΟΥΝ ΕΚΚΛΗΣΙΑ καθ' ὅλης τῆς Ἰουδαίας 31 καὶ Γαλιλαίας καὶ Σαμαρίας εἶχεν εἰρήνην οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο.

28. εἰς Ἱερους.] Rec. ἐν. The preposition is connected with the preceding εἰσπορευόμενος, a corresponding preposition being understood with ἐκπορευόμενος. Peter and James were apparently lodging outside Jerusalem, perhaps at Bethany, and Saul abode with them, and went in and out of the city daily.

31. The connexion between the opening of this verse, Ἡ μὲν οὖν, and the next, Ἐγένετο δέ, marks its introductory character: the peaceful growth of the church in general is related as a preface to the narrative of Peter's visitation of certain churches (see App. on μὲν οὖν).

The B. V. can hardly be right in connecting τῇ παρακλήσει τοῦ ἁγ. πν. with πορευομένη, for whereas παρακλήσει belongs to the sphere of the inward life, πορευομένη can only be applied to the outward life, which is described as passed in the fear of the Lord. The two participles are really coupled together and attached to the verb εἶχεν, while τῇ παρακλ. τ. ἁγ. πν. is attached to ἐπληθύνετο, expressing a notable increase of spiritual strength and comfort. The language of this last clause is illustrated by the prayer, *grace be multiplied*, in 1 Peter 1, 2.

- 32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελ-  
θεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδα.  
33 εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνέα ἐξ ἐτῶν  
ὀκτὼ κατακείμενον ἐπὶ κραβάττου, ὃς ἦν παραλελυ-  
34 μένος. καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἰαταί σε Ἰησοῦς  
Χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ· καὶ εὐθέως  
35 ἀνέστη. καὶ εἶδαν αὐτὸν πάντες οἱ κατοικοῦντες Λύδδα  
καὶ τὸν Σαρῶνα οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.  
36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβειθά,  
ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης  
37 ἔργων ἀγαθῶν καὶ ἐλεημοσυῶν ὧν ἐποίει. ἐγένετο δὲ  
ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν·  
38 λούσαντες δὲ ἔθηκαν ἐν ὑπερώῳ. ἐγγὺς δὲ οὔσης Λύδδας  
τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν  
ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν παρακαλ-  
39 οῦντες· Μὴ ὀκνήσης διελθεῖν ἕως ἡμῶν· ἀναστὰς δὲ  
Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνίγαγον  
εἰς τὸ ὑπερῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι  
κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα  
40 ἐποίει μετ' αὐτῶν οὐσα ἡ Δορκάς. ἐκβαλὼν δὲ ἕξω  
πάντας ὁ Πέτρος καὶ θεὸς τὰ γόνατα προσηύξατο,  
καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπεν Ταβειθά, ἀνά-  
στηθι. ἡ δὲ ἥνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα  
41 τὸν Πέτρον ἀνεκάθισεν. δούς δὲ αὐτῇ χεῖρα ἀνέστησεν  
αὐτήν, φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέ-  
42 στησεν αὐτὴν ζῶσαν. γνωστὸν δὲ ἐγένετο καθ' ὅλης  
43 Ἰόππης, καὶ ἐπίστευσαν πολλοὶ ἐπὶ τὸν κύριον. Ἐγέν-  
ετο δὲ ἡμέρας ἱκανὰς μείναι ἐν Ἰόππῃ παρὰ τινι  
Σίμωνι βυρσεῖ.

35. The B. V. applies οἵτινες to the whole population : it really describes the indefinite number of converts who had turned to the Lord : these had now an opportunity of seeing the effect of the miracle which Peter had wrought.

Ἄνθρωπος δὲ τις ἐν Καισαρίᾳ ὀνόματι Κορνήλιος, ἑκατον- 10  
 τάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, εὐσεβὴς 2  
 καὶ φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ,  
 ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ δεόμενος τοῦ  
 θεοῦ διὰ παντός, εἶδεν ἐν ὁράματι φανερώς ὥσπερ περὶ 3  
 ὥραν ἐνάτην τῆς ἡμέρας ἄγγελον τοῦ θεοῦ εἰσελθόντα  
 πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ Κορνήλιε. ὁ δὲ ἀτενίσας 4  
 αὐτῷ καὶ ἔμβοσος γενόμενος εἶπεν Τί ἐστίν, κύριε;  
 εἶπεν δὲ αὐτῷ Αἰ προσευχαί σου καὶ αἱ ἐλεημοσύναι  
 σου ἀνέβησαν εἰς μνημόσυνον ἔμπροσθεν τοῦ θεοῦ·  
 καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην καὶ μετάπεμψαι 5  
 Σίμωνά τινα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται 6  
 παρὰ τινι Σίμωνι βυρσεῖ, ὃ ἐστὶν οἰκία παρὰ θάλασσαν.  
 ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο 7  
 τῶν οἰκετῶν καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερ-

1. σπείρης] σπείρα was often used loosely of any organized band, like the Levitical guard which arrested Jesus; but is here applied in a stricter sense to a definite unit in the Roman army. Polybius makes it = *maniple*, each legion being then divided into thirty maniples, and the maniple being the military unit. But in imperial times the legion was divided into ten cohorts, the cohort being the military unit; and even in the case of auxiliary forces like those quartered at Caesarea σπείρα stands for a cohort. Detached cohorts under a military tribune, often consisting of local levies distinct from the legions, with cavalry and auxiliary forces attached, formed garrisons of important places like Jerusalem.

Ἰταλικῆς] This name denotes that the cohort was recruited in Italy: an extant inscription of uncertain date mentions cohorts recruited in Italy for local service in Syria. One of these, it appears, was quartered in Caesarea, and Cornelius was a centurion in it. In the subsequent civil wars mention is made of an Italian legion, likewise raised in Italy.

3. ὥσπερ περὶ] Rec. omits περὶ. In this case ὥσπερ would mean *about*, as it often does before numerals; but ὥσπερ περὶ denotes, not that it *was* about the sixth hour, but that it so appeared in the vision, the hour forming part of the revelation.

6. Rec. adds a further clause, οὗτος λαλήσει τί σε δεῖ ποιῆν, probably a marginal comment suggested by x. 33 and xi. 14.

8 ούντων αὐτῷ καὶ ἐξηγησάμενος ἅπαντα αὐτοῖς ἀπέστειλεν  
 9 αὐτοὺς εἰς τὴν Ἰόππην. Τῇ δὲ ἐπαύριον  
 ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων ἀνέβη  
 Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὧραν ἔκτην.  
 10 ἐγένετο δὲ πρόσπεινος καὶ ἤθελεν γεύσασθαι· παρα-  
 11 σκευαζόντων δὲ αὐτῶν ἐγένετο ἐπ' αὐτὸν ἔκστασις, καὶ  
 θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον καὶ καταβαῖνον σκευὸς  
 12 τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ  
 13 τῆς γῆς, ἐν ᾗ ὑπῆρχεν πάντα τὰ τετράποδα καὶ ἔρπετα  
 14 τῆς γῆς καὶ πετεινὰ τοῦ οὐρανοῦ. καὶ ἐγένετο φωνὴ  
 14 πρὸς αὐτόν Ἀναστάς, Πέτρε, θύσον καὶ φάγε. ὁ δὲ  
 Πέτρος εἶπεν Μηδαμῶς, κύριε, ὅτι οὐδέποτε ἔφαγον  
 15 πᾶν κοινὸν καὶ ἀκάθαρτον. καὶ φωνὴ πάλιν ἐκ δευτέρου  
 16 πρὸς αὐτόν Ἄ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοῖνου. τοῦτο  
 δὲ ἐγένετο ἐπὶ τρίς, καὶ εὐθὺς ἀνελήμφθη τὸ σκεῦος  
 17 εἰς τὸν οὐρανόν. Ὡς δὲ ἐν ἑαυτῷ διηπόρει  
 ὁ Πέτρος τί ἂν εἴῃ τὸ ὄραμα ὃ εἶδεν, ἰδοὺ οἱ ἄνδρες  
 οἱ ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου διερωτήσαντες

8. ἐξηγησάμενος] This verb denotes instruction or direction given by a superior in knowledge or authority; *e.g.* dictation of set forms of prayer in classical Greek, religious instruction (John i. 18), an authoritative statement of facts (Acts xv. 12, 14, xxi. 19). Regular ciceroni were designated ἐξηγηταί. Here it describes the instructions given by Cornelius to his servants.

10. ἐγένετο ἐπ' αὐτόν.] Rec. ἐπέπεσεν ἐπ' αὐτόν.

11. Rec. inserts ἐπ' αὐτόν after καταβαῖνον, repeating the words from the previous line: the language of xi. 5, ἦλθεν ἄχρι ἐμοῦ, had perhaps some influence in suggesting the insertion.

ἀρχαῖς] This word denotes the *ends* of the four ropes appearing in the vision. The word bears this sense in Herodotus and Diodorus Siculus. Rec. inserts after it δεδεμένον καὶ.

12. Rec. reads τετράποδα τῆς γῆς καὶ τὰ θῆρια καὶ τὰ ἔρπετα καὶ τὰ πετεινά, making the language identical with xi. 6.

17. διαπορεῖν is a forcible expression of utter perplexity. Peter was bewildered by this new revelation of the mind of God.

διερωτῶν denotes continuous inquiry prosecuted to a successful end.



τὴν οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα,  
καὶ φωνήσαντες ἐπύθοντο εἰ Σίμων ὁ ἐπικαλούμενος 18  
Πέτρος ἐνθάδε ξενίζεται. Τοῦ δὲ Πέτρου διενθυμου- 19  
μένου περὶ τοῦ ὁράματος εἶπεν τὸ πνεῦμα Ἴδού ἄνδρες  
δύο ζητοῦντές σε· ἀλλὰ ἀναστὰς κατὰβηθι καὶ πορεύου 20  
σὺν αὐτοῖς, μηδὲν διακρινόμενος ὅτι ἐγὼ ἀπέσταλκα  
αὐτούς. καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν 21  
Ἴδού ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε;  
οἱ δὲ εἶπαν Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ 22  
φοβούμενος τὸν θεὸν μαρτυρούμενός τε ὑπὸ ὅλου τοῦ  
ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου  
μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι  
ρήματα παρὰ σοῦ. εἰσκαλεσάμενος οὖν αὐτοὺς ἐξῆνυσεν. 23  
Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθεν σὺν  
αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλ-  
θαν αὐτῷ. τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισαρίαν· 24  
ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς συνακαλεσάμενος  
τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. Ὡς 25  
δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ  
ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. ὁ δὲ 26

πυλῶνα] See note on xii. 13.

19. διενθυμίσθαι denotes long pondering over the difficult problem presented by the revelation. Peter was thinking out its meaning. Some ancient mss. omit δύο or change it into τρεῖς, in order to bring the statement into harmony with the previous context. The real explanation is that the two servants carried the message, the soldier accompanying them only as guard along the road.

20. ὅτι is added to διακρινόμενος to define the fact about which Peter is warned not to doubt, viz. that God had sent the messengers.

21. Rec. inserts τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου after ἄνδρας, suggested by v. 17.

22. μαρτυρούμενος] The previous clause denotes the tenor of the report, viz. that Cornelius was just and God-fearing, as was attested by all the Jews. See note on vi. 3.

25. ἐγένετο has here the construction of a substantive, being followed by a genitive, as if it were resolved into *the event happened of*.

Πέτρος ἡγειρεν αὐτὸν λέγων Ἀνάστηθι· καὶ ἐγὼ  
 27 αὐτὸς ἄνθρωπός εἰμι. καὶ συνομιλῶν αὐτῷ εἰσῆλθεν,  
 28 καὶ εὐρίσκει συνεληλυθότας πολλούς, ἔφη τε πρὸς αὐτούς  
 Ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ  
 κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ· καὶ μοι ὁ θεὸς  
 29 ἔδειξεν μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· διὸ  
 καὶ ἀναντιρήτως ἦλθον μεταπεμφθεῖς. πυνθάνομαι οὖν  
 30 τίνι λόγῳ μετεπέμψασθέ με. καὶ ὁ Κορνήλιος ἔφη  
 Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην  
 τὴν ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ  
 31 ἀνὴρ ἕστη ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ καὶ φησι  
 Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή καὶ αἱ ἐλεημο-  
 32 σύαι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ· πέμψον οὖν  
 εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται  
 Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ  
 33 θάλασσαν. ἔξαυτῆς οὖν ἐπέμψα πρὸς σέ, σύ τε καλῶς  
 ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον  
 τοῦ θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα  
 34 σοι ὑπὸ τοῦ κυρίου. ἀνοίξας δὲ Πέτρος τὸ στόμα  
 εἶπεν Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν

28. ὡς ἀθέμιτόν ἐστιν] According to the usage of the Acts ὡς is a conjunction here, as in xx. 20 (ἐπίστασθε), ὡς οὐδὲν ὑπεστειλάμεν, not an adverb *how unlawful*.

30. Rec. inserts *νηστεύων καὶ* after *ἤμην*. The context suggests a pluperfect in rendering *ἤμην*: for Cornelius is describing what he had been doing up to the despatch of the messengers, which was subsequent to the prayer of the ninth hour. In xi. 5 also the prayer of Peter preceded his vision.

33. κυρίου] In the Acts this title is given sometimes to Christ, sometimes to Jehovah: the context determines between the two meanings. In the mouth of Cornelius it can only mean Jehovah, and has a special significance: he had been referred to a Jew for guidance, and expected therefore a revelation from the national Jehovah. Rec. reads *θεοῦ*, probably suggested by *θεοῦ* immediately preceding.

34. καταλαμβάνομαι] Here, as in Eph. iii. 18, this verb denotes

προσωπολήμπτῃς ὁ θεός, ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστίν. τὸν λόγον ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελ- 35  
ιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων κύριος. ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ' 37  
ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης, Ἰησοῦν τὸν ἀπὸ 38  
Ναζαρέθ, ὃς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν ἐνεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς 39  
ἦν μετ' αὐτοῦ καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ Ἱερουσαλὴμ· ὃν καὶ

a grasp of spiritual truth gained by personal experience. In the material world it denotes the ascertainment of facts by inquiry (iv. 13, xxv. 25).

36, 37. Rec. inserts *ὃν* after *λόγον*, making it identical with τὸ γ. ῥῆμα, greatly to the detriment of the sense. τὸν λόγον is really the gospel sent to Israel, which Peter's hearers did not yet know: τὸ ῥῆμα is the testimony of John the Baptist to the coming Messiah at his baptism, which can hardly have been unknown in the synagogue of Caesarea.

ὑμεῖς] This emphatic pronoun contrasts the Gentile hearers to whom Peter now proffers the gospel, with the children of Israel to whom it had been already sent.

ἀρξάμενος] The inversion of the participial clause ἀρχ... βάπτισμα, and the relative clause ὃ ... Ἰωάννης, renders this obscure: its motive is to lay stress on the Galilean beginning of this testimony, that so the men of Caesarea might feel that it belonged to them as much as to Jerusalem. Rec. adopts *ἀρξάμενον*, making it agree with ῥῆμα: but the subject of ἀρχεσθαι is properly a person.

38. καταδυναστευομένους] This word forcibly expresses the tyranny with which the devil domineers over the wretched victims of moral and physical disease.

39. ὃν καὶ ἀνείλαν] The B. V. ignores the connexion between the relative and subsequent demonstrative τοῦτον. The two clauses *whom they slew, him God raised*, are bound together in direct antithesis as in v. 30: *καὶ* is rhetorical, marking the crucifixion as a climax of Israel's guilt: they were not content merely to reject him, but actually doomed him to the accursed death of the cross.

40 ἀνείλαν κρεμάσαντες ἐπὶ ζύλογ, τοῦτον ὁ θεὸς ἡγειρεῖν  
 41 τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι, οὐ  
 παντὶ τῷ λαῷ ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις  
 ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν  
 42 αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν καὶ παρήγ-  
 γειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι  
 οὗτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων  
 43 καὶ νεκρῶν. τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν,  
 ἄφесιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα  
 44 τὸν πιστεύοντα εἰς αὐτόν. Ἔτι λαλοῦντος  
 τοῦ Πέτρου τὰ ῥήματα ταῦτα ἐπέπεσε τὸ πνεῦμα  
 45 τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. καὶ  
 ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ οἱ συνῆλθαν τῷ  
 Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ πνεύματος  
 46 τοῦ ἁγίου ἐκκέχεται ἡκουον γὰρ αὐτῶν λαλούντων  
 γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη  
 47 Πέτρος Μήτι τὸ ὕδωρ δύναται κωλύσαι τις τοῦ μὴ  
 βαπτισθῆναι τούτους οἵτινες τὸ πνεῦμα τὸ ἅγιον  
 48 ἔλαβον ὡς καὶ ἡμεῖς; προσέταξεν δὲ αὐτοὺς ἐν τῷ  
 ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι. τότε ἠρώτησαν  
 αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

41. προκεχειροτονημένοις] χειροτονεῖν usually denoted a popular election by show of hands (comp. 2 Cor. viii. 19): I do not understand its application to the appointment of the apostles. In xiv. 23 it is applied to the election of elders by Paul and Barnabas, but there the assembled church probably took part in the election under their presidency. At a later date ecclesiastical writers confused χειροτονία with χειροθεσία in consequence of the combination of the two in appointing to church offices.

45. οἱ ἐκ περιτομῆς πιστοί] This term denotes those who had been converted after circumcision, whereas in xi. 2 οἱ ἐκ περιτομῆς denotes a party who were zealous for it.

οἱ συνῆλθαν] Rec., with some MSS., ὅσοι σ.

46. The imp. ἡκουον and pres. part. λαλούντων present the scene as in actual progress.

"Ηκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες 11  
κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον  
τοῦ θεοῦ. Ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλήμ, 2  
διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι 3  
εἰσῆλθεν πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέ-  
φαγεν αὐτοῖς. ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς 4  
καθεξῆς λέγων Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχό- 5  
μενος καὶ εἶδον ἐν ἐκστάσει ὄραμα, καταβαῖνον σκευὸς  
τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ  
τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ· εἰς ἣν ἀτενίσας 6  
κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ  
θηρία καὶ τὰ ἔρπετα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ·  
ἤκουσα δὲ καὶ φωνῆς λεγούσης μοι Ἄναστάς, Πέτρε, 7  
θύσον καὶ φάγε. εἶπον δὲ Μηδαμῶς, κύριε, ὅτι κοινὸν 8  
ἡ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου.  
ἀπεκρίθη δὲ ἐκ δευτέρου φωνὴ ἐκ τοῦ οὐρανοῦ Ἄ ὁ 9  
θεὸς ἐκαθάρισεν σὺν μὴ κοίνου. τοῦτο δὲ ἐγένετο ἐπὶ 10  
τρῖς, καὶ ἀνеспάσθη πάλιν ἅπαντα εἰς τὸν οὐρανόν.  
καὶ ἰδοὺ ἐξαντῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν 11

2. **διεκρίνοντο**] This verb denotes either division of opinion from another, as in this place; or internal debate, as in x. 20.

οἱ ἐκ περιτομῆς] The B. V. makes this equivalent to οἱ ἐκ τῆς περιτομῆς, *they of the circumcision*. But the circumstances forbid this interpretation, as none but the circumcision were present. It obviously denotes the party who rested on circumcision as an essential condition of salvation, and objected to Peter's course as making light of it (comp. the use of ὁ ἐκ νόμου and ὁ ἐκ πίστεως in Rom. iv. 14, 16).

3. **εἰσῆλθεν, συνέφαγεν**] Rec. with some MSS. *εἰσῆλθες, συνέφαγες*.

4. **ἐξετίθετο**] Peter set forth his own account of the transaction, which they had impugned.

5. **ἤμην**] See note on x. 30.

6. **κατενόουν**] The B. V. renders this verb *consider* here as well as in Luke xii. 24, 27, *behold* in Luke vi. 41, Acts vii. 31, *discover* in Acts xxvii. 39. In all these passages alike it denotes observation of external objects issuing in thought or action.

ἐν ᾗ ἤμεν, ἀπεσταλμένοι ἀπὸ Καισαρίας πρὸς με.  
 12 εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν αὐτοῖς μηδὲν δια-  
 κρίναντα. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἐξ ἀδελφοὶ οὗτοι,  
 13 καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός. ἀπήγγειλεν  
 δὲ ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ  
 σταθέντα καὶ εἰπόντα Ἀπόστειλον εἰς Ἰόππην καὶ  
 14 μετὰπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ὃς  
 λαλήσει ῥήματα πρὸς σέ ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ  
 15 οἶκός σου. ἐν δὲ τῷ ἄρξασθαί με λαλεῖν ἐπέπεσεν τὸ  
 πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς ὥσπερ καὶ ἐφ' ἡμᾶς ἐν  
 16 ἀρχῇ. ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου ὡς ἔλεγεν  
 Ἰωάννης μὲν ἐβάπτισεν ὕδατι ὑμεῖς δὲ βαπτισθήσεσθε  
 17 ἐν πνεύματι ἁγίῳ. εἰ οὖν τὴν ἴσιν δωρεὰν ἔδωκεν αὐτοῖς  
 ὁ θεὸς ὡς καὶ ἡμῖν πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν  
 Χριστόν, ἐγὼ τίς ἤμην δυνατὸς κωλύσαι τὸν θεόν;  
 18 ἀκούσαντες δὲ ταῦτα ἡσύχασαν καὶ ἐδόξασαν τὸν θεὸν  
 λέγοντες Ἄρα καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν  
 εἰς ζωὴν ἔδωκεν.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενο-  
 μένης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου  
 καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ

11. ἡμεν] This plural implies that the other Christians, who came with Peter from Joppa, belonged to the household of Simon. There is another reading ἡμην which has almost equal claims for adoption.

12. μηδὲν διακρίναντα] This command differs from μ. διακρινόμενον in x. 20, though the practical result is the same : here he is charged to go to the house of the Gentile centurion, making no distinction between Jew and Gentile : there he is bidden not to doubt that God had sent the men.

18. Ἄρα] Rec. Ἄραγε, a more forcible expression of surprise at the admission of Gentiles to covenant with God.

19. ἀπὸ] The dispersion was at once the consequence of the persecution, and its sequel in point of time. The preposition expresses both.

μόνον Ἰουδαίοις. Ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες <sup>20</sup>  
 Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν  
 ἐλάλουν καὶ πρὸς τοὺς Ἕλληνας, εὐαγγελιζόμενοι τὸν  
 κύριον Ἰησοῦν. καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν, πολὺς <sup>21</sup>  
 τε ἀριθμὸς ὁ πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον.  
 Ἦκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς <sup>22</sup>  
 οὔσης ἐν Ἱερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν  
 Βαρνάβαν ἕως Ἀντιοχείας ὃς παραγενόμενος καὶ ἰδὼν <sup>23</sup>  
 τὴν χάριν τὴν τοῦ θεοῦ ἐχάρη καὶ παρεκάλει πάντας  
 τῇ προθέσει τῆς καρδίας προσμένειν ἐν τῷ κυρίῳ, ὅτι <sup>24</sup>

20. Ἕλληνας] Rec. reads Ἑλληνιστάς, which is perhaps better attested by ancient mss. The context, however, demands Ἕλληνας. For it is impossible to ignore the very marked antithesis between it and Ἰουδαίοις in v. 19, though a clumsy effort has been made in that direction by the omission of καὶ in Rec. Now in the Acts, Jews are contrasted with Greeks, Hebrews with Hellenists. It is true, indeed, that in ii. 10 Ἰουδαῖοι is coupled with προσήλυτοι as though the two were mutually exclusive terms; but the author's vague use of copulatives to connect the whole with its part weakens that conclusion: nor does this really justify its interpretation here as denoting Hebrews to the exclusion of Hellenists, in the face of the previous history (vi. 1), which shows that the latter were numerous in the church before the time of Stephen: many, if not most, of the refugees who fled to Greek cities were themselves Hellenists. The division of Jewish society into Hebrews and Hellenists arose, in fact, out of the history and circumstances of Palestine, and did not probably prevail at all in Greek cities. The change of Ἕλληνας into Ἑλληνιστάς in some mss. may be reasonably ascribed to a misconception of date. The previous mention of the persecution gives a *prima facie* impression that the events at Antioch were immediately subsequent, in which case the admission of Gentiles would have been out of the question, whereas they were really subsequent to Paul's flight from Jerusalem, as well as to the baptism of Cornelius.

22. ἕως] Rec. inserts διελθεῖν before ἕως. This would imply that Barnabas was charged to visit the churches by the way; but his object was to proceed at once to Antioch.

23. προθέσει cannot convey the idea of earnestness attached to it in the B. V., with *purpose of heart*, nor does this rendering account

ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ  
 25 πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ. ἐξ-  
 26 ἦλθεν δὲ εἰς Ἰαρσὸν ἀναζητῆσαι Σαῦλον, καὶ εὐρὼν  
 ἤγαγεν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν  
 ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον  
 ἱκανόν, χρηματίζειν τε πρῶτως ἐν Ἀντιοχείᾳ τοὺς  
 μαθητὰς Χριστιανούς.

27 ΕΝ ΤΑΥΤΑΙΣ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ κατῆλθον  
 28 ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν ἀναστὰς  
 δὲ εἰς ἐξ αὐτῶν ὀνόματι Ἀγαβὸς ἐσίμεινεν διὰ τοῦ  
 πνεύματος λιμὸν μεγάλην μέλλειν ἔσεσθαι ἐφ' ὅλην  
 29 τὴν οἰκουμένην ἥτις ἐγένετο ἐπὶ Κλαυδίου. τῶν δὲ  
 μαθητῶν καθὼς εὐπορεῖτό τις ὥρισαν ἕκαστος αὐτῶν  
 εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ  
 30 ἀδελφοίς ὃ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς  
 πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.  
 12 Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ

for the article. Again, *προσμένειν* can hardly denote cleaving to a person, as suggested by the B. V., omitting *ἐν* before τῷ κυρίῳ. The literal rendering of the Greek text, *cleave to their purpose of heart in the Lord*, presents no difficulty.

25. ἀναζητῆσαι] This word suggests some difficulty in hunting up Paul at Tarsus. His sojourn there seems to have been beset with dangers and trials, either in founding churches or fleeing from enemies.

26. συναχθῆναι ἐν] The prep. *ἐν* is fatal to the B. V. *assembled themselves with*. The literal rendering gives excellent sense. That Barnabas and Paul were brought together for a year in intimate association was of inestimable value to the church.

χρηματίζειν] In earlier Greek this denotes the transaction of business: as this involved the adoption of some style or title under which the business could be carried on, it gained in later Greek, from Polybius downwards, the sense which it bears here of being entitled so and so.

1. Κατ'] This preposition marks with some precision the exact hour, day, month, or year of an event. It is therefore *at*, not *about* as in the B. V.



βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας. ἀνείλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρῃ. 2 ἰδὼν δὲ ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις προσέθετο 3 συλλαβεῖν καὶ Πέτρον, (ἦσαν δὲ ἡμέραι τῶν ἀξύνμων,) ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσιν 4 τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. ὁ μὲν οὖν 5 Πέτρος ἐτήρειτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ. "Ὅτε δὲ ἤμελλεν προαγαγεῖν αὐτὸν ὁ Ἡρώδης, τῇ 6 νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος ἀλύσεσιν δυσίν, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. καὶ ἰδοὺ ἄγγελος Κυρίου 7 ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν λέγων Ἀνάστα ἐν τάχει· καὶ ἐξέπεσαν αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. εἶπεν δὲ ὁ ἄγγελος πρὸς αὐτόν Ζῶσαι καὶ ὑπόδησαι 8 τὰ σανδάλιά σου· ἐποίησεν δὲ οὕτως. καὶ λέγει αὐτῷ

ἐπέβαλεν ... τινας] The full grammatical construction would be ἐπέβαλεν τ. χ. ἐπὶ τινας τοῦ κακ. αὐτοῦς.

3. προσέθετο] This verb is similarly used in Luke xx. 11, 12, and sometimes in LXX. (Ex. xiv. 13), but the active voice is more common there. The same sense of continuance in a course of action is also expressed by coupling *προσθεῖς* and *προσθέμενος* with a finite verb.

4. καὶ πιάσας] *καὶ* lays stress on a delay of the actual arrest for some time after the order had been given, probably on account of measures taken to conceal Peter.

5. τῇ φυλακῇ] It appears from the addition of the article here and in the next verse that the guard-room of the fortress is meant, whereas in v. 10 reference is made to a warder's post.

ἐκτενὴς] The B. V. speaks of *prayer without ceasing*; but the Greek points to intense earnestness: the same term is applied to the prayer of Christ in his agony (Luke xxii. 44).

6. προαγαγεῖν] Some mss. read *προσαγαγεῖν*.

7. ἐπέστη] The angel stood over Peter as he lay sleeping. The term is used elsewhere of angelic visitations (Luke ii. 9, xxiv. 4).

- 9 Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολουθεῖ μοι· καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶν τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν.
- 10 διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέραν ἦλθαν ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσιν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοίγη αὐτοῖς, καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.
- 11 καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος εἶπεν· Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν ὁ κύριος τὸν ἄγγελον αὐτοῦ καὶ ἐξείλατό με ἐκ χειρὸς Ἑρῴδου καὶ πάσης τῆς προσ-
- 12 δοκίας τοῦ λαοῦ τῶν Ἰουδαίων. συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ
- 13 προσευχόμενοι. κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος προσῆλθε παιδίσκη ὑπακοῦσαι ὀνόματι Ῥόδη,
- 14 καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ᾔνοιξεν τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν
- 15 ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. οἱ δὲ πρὸς αὐτὴν εἶπαν· Μαίνη· ἡ δὲ δισχυρίζετο οὕτως ἔχειν.
- 16 οἱ δὲ ἔλεγον· Ὁ ἄγγελός ἐστιν αὐτοῦ. ὁ δὲ Πέτρος ἐπέμενεν κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν καὶ ἐξέστησαν.

12. συνιδὼν] Here, as in xiv. 6, this participle denotes the becoming aware of the real state of affairs (comp. 2 Macc. iv. 41, xiv. 26, 30).

13. πυλῶνος] The meaning of this word is illustrated by Matt. xxvi. 71. πυλῶνα is there used of the passage leading under the front of the house from the inner court to the street, there rendered *the porch*. The word is also applied to a city gateway with its elaborate set of buildings (Rev. xxi. 12), but not to an ordinary gate like πύλη.

προσῆλθε] There is an alternative reading προῆλθε.

ὑπακοῦσαι] This is the regular Greek term for answering a knock at a closed door, as it denotes obeying a summons. The portress did not come to *listen*, as the B. V. renders it, but to answer: before opening, however, she inquired, as usual, who was there.

κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγῶν διηγῆσατο αὐτοῖς 17  
 πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς, εἰπέν τε  
 Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ  
 ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. Γενομένης δὲ 18  
 ἡμέρας ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις,  
 τί ἄρα ὁ Πέτρος ἐγένετο. Ἡρώδης δὲ ἐπιζητήσας 19  
 αὐτὸν καὶ μὴ εὕρων ἀνακρίνας τοὺς φύλακας ἐκέλευσεν  
 ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισα-  
 ρίαν διέτριβεν. Ἦν δὲ θυμομαχῶν Τυρίοις 20  
 καὶ Σιδωνίοις ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτόν, καὶ  
 πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως  
 ἡτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν  
 ἀπὸ τῆς βασιλικῆς. τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδύ- 21  
 σάμενος ἐσθῆτα βασιλικὴν καθίσας ἐπὶ τοῦ βήματος  
 ἐδημηγόρει πρὸς αὐτούς· ὁ δὲ δῆμος ἐπεφώνει Θεοῦ φωνῇ 22  
 καὶ οὐκ ἀνθρώπου. παραχρῆμα δὲ ἐπάταξεν αὐτὸν 23  
 ἄγγελος Κυρίου ἀνθ' ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ θεῷ,  
 καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν.

Ὁ δὲ λόγος τοῦ κυρίου ᾗς ἔαυεν καὶ ἐπληθύνετο. 24

Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς Ἱερουσαλὴμ 25  
 πληρώσαντες τὴν διακονίαν, συναρραβόντες Ἰωάννην  
 τὸν ἐπικληθέντα Μάρκον.

18. τί ἄρα] The addition of ἄρα marks the perplexity of the soldiers as to what could have become of Peter.

19. ἀπαχθῆναι] This does not imply capital punishment without the addition ἐπὶ θανάτῳ. The verb is used of any sort of custody with a view to trial, imprisonment, or punishment (Matt. xxvi. 57, xxvii. 2). Rec. reads ἀποκτανθῆναι.

25. εἰς Ἱερουσ.] This is the best-attested reading. Rec., with some mss., reads ἐξ, as if Jerusalem were a country, others read ἀπὸ. Both are apparently corrections due to the unusual order; for εἰς Ἱερουσ. must be coupled with πληρώσαντες. The sudden change of scene from Caesarea partly explains it: for it supplies a reason for a prominent mention of Jerusalem. The transposition of τὴν to a place before εἰς is the simplest correction, if any be needed.

- 13 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν  
 προφήται καὶ διδάσκαλοι ὃ τε Βαρνάβας καὶ Συμεὼν ὁ  
 καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναιήν  
 τε Ἡρώδου τοῦ τετραάρχου σύντροφος καὶ Σαῦλος.  
 2 Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων  
 εἶπεν τὸ πνεῦμα τὸ ἅγιον Ἀφορίσατε δὴ μοι τὸν  
 Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι  
 3 αὐτούς. τότε νηστεύσαντες καὶ προσευξάμενοι καὶ  
 ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν.  
 4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύ-  
 ματος κατήλθον εἰς Σελευκίαν, ἐκεῖθεν τε ἀπέπλευσαν  
 5 εἰς Κύπρον, καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον  
 τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων.  
 6 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. Διελθόντες  
 δὲ ὅλην τὴν νῆσον ἄχρι Πάφου εὗρον ἄνδρα τινὰ  
 μάγον ψευδοπροφήτην Ἰουδαῖον ᾧ ὄνομα Βαρισησοῦς,  
 7 ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ.  
 οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἐπέξι-  
 8 τησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. ἀνθίστατο δὲ  
 αὐτοῖς Ἑλύμας ὁ μάγος, οὕτως γὰρ μεθερμηνεύεται τὸ  
 ὄνομα αὐτοῦ, ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ

1. τὴν οὖσαν] This passage speaks of the *then* church of Antioch, perhaps by way of contrast to the subsequent ministry which was in the hands of Barnabas and Paul only.

2. Λειτουργούντων] *λειτουργός* and its derivatives denoted either a secular or a religious service of a public kind. The term is specially appropriate to Levitical services, almsgiving, etc., which involved outward acts. But a comparison with the next verse suggests here a service of prayer only; and in Rom. xv. 16, Phil. ii. 17, the context points to spiritual service.

4. ἐκπεμφθέντες] Both in the LXX. and in the Acts this verb denotes personal conduct, like *προπέμπειν* (2 Kings (Sam.) xix. 31, Acts xvii. 10). Here it implies the personal presence of the Spirit conducting the Apostles on their way.

ἀπέπλευσαν] See note on xxvii. 1.

τῆς πίστεως. Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς 9  
 πνεύματος ἁγίου ἀτενίσας εἰς αὐτὸν εἶπεν ὦ πλήρης 10  
 παντὸς δούλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου,  
 ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διασπρέφων τὰς  
 ὁδοὺς τοῦ κυρίου τὰς εἰθερίας· καὶ νῦν ἰδοὺ χεὶρ Κυρίου 11  
 ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι  
 καιροῦ. παραχρῆμα δὲ ἔπεσεν ἐπ' αὐτὸν  
 ἄχλὺς καὶ σκότος, καὶ περιάγων ἐξίτηι χειραγωγούς.  
 τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν ἐκπλητ- 12  
 τόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον ἦλθον 13  
 εἰς Πέργην τῆς Παμφυλίας· Ἰωάνης δὲ ἀποχωρήσας ἀπ'  
 αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. Αὐτοὶ δὲ διελθόντες 14  
 ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισι-  
 δίαν. Καὶ ἐλθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν  
 σαββάτων ἐκάθισαν. μετὰ δὲ τὴν ἀνάγνωσιν τοῦ 15  
 νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγω-  
 γοὶ πρὸς αὐτοὺς λέγοντες Ἄνδρες ἀδελφοί, εἴ τις  
 ἔστιν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαόν, λέγετε.  
 ἀναστὰς δὲ Παῦλος καὶ κατασείσας τῇ χειρὶ εἶπεν 16  
 Ἄνδρες Ἰσραηλείται καὶ οἱ φοβούμενοι τὸν θεόν,  
 ἀκούσατε. Ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξέλε- 17  
 ξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν τῇ  
 παροικίᾳ ἐν γῇ Αἰγύπτου, καὶ μετὰ βραχίονος ὑψηλοῦ

10. ῥαδιουργίας] This word denotes the recklessness with which Elymas pursued his selfish objects, regardless of the mischief which he wrought thereby.

11. Κυρίου] The omission of the article is doubtful.

ἄχρι καιροῦ] The essential meaning of ἄχρι is limitation, not duration. This phrase therefore cannot mean *for a season*, as rendered in the B. V., but denotes *until the time*, i. e. until the duly appointed season should arrive at which God should see fit to restore his sight. In Luke iv. 13 likewise the phrase intimates the departure of the devil until his appointed hour should come.

18 ΕΞΗΓΑΓΕΝ ΑΥΤΟΥΣ ΕΞ ΑΓΤΗΣ, ΚΑΙ, ΩΣ ΤΕΣΣΕΡΑΚΟΝΤΑΕΤΗ  
 19 ΧΡΟΝΟΝ ΕΤΡΟΠΟΦΟΡΗΣΕΝ ΑΥΤΟΥΣ ΕΝ Τῇ ΕΡΗΜΩ, ΚΑΘΕΛΩΝ  
 ΕΘΝΗ ΕΠΤΑ ΕΝ Γῇ ΧΑΝΑΔΩΝ ΚΑΤΕΚΛΗΡΟΝΟΜΗΣΕΝ Τὴν γῆν  
 20 Αὐτῶν ΩΣ ἔτεσι τετρακοσίοις καὶ πεντήκοντα. καὶ μετὰ  
 21 ταῦτα ἔδωκεν κριτὰς ἕως Σαμουὴλ προφήτου. κακείθεν  
 ἡτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοὺλ  
 υἱὸν Κεῖς, ἄνδρα ἐκ φυλῆς Βενιαμείν, ἔτη τεσσεράκοντα·  
 22 καὶ μεταστήσας αὐτὸν ἡγείρεν τὸν Δαυεὶδ αὐτοῖς εἰς  
 βασιλέα, ᾧ καὶ εἶπεν μαρτυρήσας Εἵρων Δαγείδ τὸν  
 τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει  
 23 πάντα τὰ θελήματά μου. τούτου ὁ θεὸς ἀπὸ τοῦ  
 σπέρματος κατ' ἐπαγγελίαν ἡγάγεν τῷ Ἰσραὴλ σωτῆρα

18. *ἐτροποφόρησεν*] The best mss. support this reading, which is correctly rendered in the B. V., *suffered their manners*, and agrees entirely with the context and the circumstances; for it exactly describes God's longsuffering with a perverse and rebellious generation. Another reading, *ἐτροφοφόρησεν*, derives some support from MS. authority in the original passage, Deut. i. 31, from which this is borrowed, and from the B. V. there, *bear thee as a man doth bear his son*. But even if *τροφοφορεῖν* could mean to carry, rather than to give suck (*τροφὴν φέρειν*) to, a child, the corresponding substantive would be *τέκνον* not *υἱόν*. I conclude, therefore, that the reference there also is to a father's forbearance with a wayward son. In 2 Macc. vii. 27 also the context points clearly to *τροποφορεῖν*, as the mother is there describing her patient endurance of youthful faults.

19. *καθελών*] Rec., with some mss., reads *καὶ καθελών*. In this case the preceding *ὥς* becomes an adverb *about*, instead of a conjunction.

*κατεκληρονόμησεν*] Rec. *κατεκληροδότησεν*. But the former is read, not only by the oldest mss. here, but also by the LXX. in Josh. xiv. 1 in the same sense of distributing portions for inheritance. Rec. transposes the words *ὥς ἔτεσι τετρακοσίοις καὶ πεντήκοντα* into the next clause, making them denote the duration of the government of judges, in defiance of chronology. Even if the mss. supported this change, the dative *ἔτεσι* could not be used to mark duration of time. It really fixes the limit of time within which the conquest was achieved, *viz.* between the victories of Moses and David.

22. *θελήματα*] The plural is used with reference to the several occasions on which David executed the will of God.

Ἰησοῦν, προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς 24  
 εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ  
 Ἰσραὴλ. ὡς δὲ ἐπλήρου Ἰωάννης τὸν δρόμον, ἔλεγεν 25  
 Τί ἐμὲ ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ ἔρχεται  
 μετ' ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.  
 Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ καὶ οἱ ἐν ὑμῖν 26  
 φοβούμενοι τὸν θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης  
 ἐξαπεστάλη. οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ 27  
 ἄρχοντες αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν  
 προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας  
 κρίναντες ἐπλήρωσαν, καὶ μηδεμίαν αἰτίαν θανάτου 28  
 εὐρόντες ᾗτήσαντο Πειλᾶτον ἀναιρεθῆναι αὐτόν· ὡς δὲ 29  
 ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες

24. **προκηρύξαντος**] This word depicts John as a herald crying aloud before the face of the king to prepare his way. The *προ* in composition denotes publicity.

25. **Τί ἐμὶ**] Some MSS. read *Τίνα* instead of *Τί*: this makes the ellipsis in the next clause, *οὐκ εἰμὶ ἐγώ*, more distinct, and corresponds to the record of John i. 19, 21.

26. **ὑμῖν**] *ἡμῖν* is better supported by MS. authority, but the context demands *ὑμῖν*: for the Antioch audience are here sharply contrasted with the dwellers at Jerusalem who had rejected Christ.

**ἐξαπεστάλη**] This expresses the extension of the gospel mission from Jerusalem to other lands in consequence of its rejection by the city and its rulers.

27. The B. V. first connects *τοῦτον καὶ τὰς φωνὰς* together as objects of *ἀγνοήσαντες*, and then disjoins them, making *τοῦτον* object of *κρίναντες*, and *φωνὰς* of *ἐπλήρωσαν*. Besides the harshness of this construction, this interpretation impairs the force of the condemnation. The sin of the Jews began in their not recognizing the Christ when he came; it culminated in their rejecting him, as had been foretold by their own prophets (specially Is. liii.), and pressing his execution upon Pilate. The *καὶ* is not copulative, but intensive: not only did they fail to recognize the Christ, but actually condemned him to death. *κρίναντες* is used absolutely without an object expressed. *φωνὰς*, being followed by *ἀναγινωσκομένας*, must mean language rather than voices: there is another reading *γραφάς*.

28. **ᾗτήσαντο**] Some MSS. read *ᾗτησαν τον*.

30 ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. ὁ δὲ θεὸς ἡγείρεν  
 31 αὐτὸν ἐκ νεκρῶν ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς  
 συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ,  
 32 οἵτινες νῦν εἰσὶ μάρτυρες αὐτοῦ πρὸς τὸν λαόν. καὶ  
 ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας  
 33 ἐπαγγελίαν γενομένην ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν  
 τοῖς τέκνοις ἡμῖν ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ  
 ψαλμῷ γέγραπται τῷ δευτέρῳ Υἱὸς μου εἰ εἴ, ἐγὼ  
 34 σήμερον γεγέννηκά σε. ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ  
 νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν,  
 οὕτως εἶρηκεν ὅτι Δώσω ὑμῖν τὰ ὅσια Δαυεὶδ τὰ πιεστά.  
 35 διότι καὶ ἐν ἑτέρῳ λέγει Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν

31. πλείους] This adjective constantly retains its comparative force in the language of the Acts, denoting the prolongation of a speech, of a visit, or a storm. Here, accordingly, it denotes the additional days of Jesus on earth, during which the apostles saw him after his resurrection. He was with them some days more after his death (comp. xxi. 10).

33. ἡμῖν] ἡμῶν is better supported by mss., but as I find no sense in it, I conclude it to be an error in transcription, due to the position of ἡμῖν as the latter of two substantives.

δευτέρῳ] Some mss. read πρωτῷ. If the first psalm be counted as an introduction to the whole book, the second psalm becomes first.

34. διαφθοράν] The B. V. renders this *corruption*, implying thereby the gradual decay of the flesh in the grave, consequent upon death; but the Greek equivalent to this is φθοράν not διαφθοράν, which expresses the actual crisis of destruction by death, and not a gradual process of subsequent corruption. The expression *return to corruption* is obviously inapplicable in the case of Christ, for it would imply that his flesh had been already subject to corruption, which was not true. (See note on ii. 27.)

Δώσω ὑμῖν] These words are supplied by the apostle: the language of Is. lv. 3, here referred to, describes God as promising to make an everlasting covenant with Israel, even the sure mercies of David.

ὅσια] The LXX. have substituted this term, meaning the hallowed portion of David, where the original speaks of his blessings.



διαφθοράν· Δαγείδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ 36  
 τοῦ θεοῦ βουλῇ ἐκοιμήθη καὶ προστετέθη πρὸς τοὺς  
 πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν, ὃν δὲ ὁ θεὸς ἤγειρεν 37  
 οὐκ εἶδεν διαφθοράν. Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες 38  
 ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγ-  
 γέλλεται, καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ 39  
 Μωυσέως δικαιωθῆναι ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται.  
 βλέπετε οὖν μὴ ἐπέλθῃ τὸ εἰρημένον ἐν τοῖς προφήταις 40  
 Ἴδετε, οἱ καταφρονηταί, καὶ θαγμάσατε καὶ ἀφανίσθητε, 41  
 ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν,  
 ἔργον δ' οὐ μὴ πιστεύετε ἕάν τις ἐκδιηγῆται ὑμῖν.  
 Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάβ- 42  
 βατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. λυθείσης 43  
 δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων

36. The absence of τῇ before ἰδίᾳ γενεᾷ, and its insertion before τοῦ θεοῦ βουλῇ, show that the former dative is used adverbially, *in his own generation*, while the latter depends on ὑπηρετήσας.

41. οἱ καταφρονηταί] This Hellenistic vocative does not correspond to any words of Habakkuk (i. 5), but is due to the LXX., as is also the menace of extermination, ἀφανίσθητε. The subsequent prophecy, however, involves this menace of extermination at the hands of the Chaldeans.

42. Rec. expands the opening of this verse into Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων παρεκάλουν τὰ ἔθνη. These explanatory additions to the text are founded on a mistaken view of its meaning: by αὐτῶν are really meant the apostles; nor was there any such sharp line of distinction between Jews and Gentiles as is there asserted; for many Jews and proselytes followed Paul and Barnabas with approbation. Ἐξιόντων is incorrectly rendered in the B. V. *when they were gone out*, which introduces a confusion of time. The appeal was made to them *as they were going out*, before the break up of the congregation mentioned afterwards.

μεταξὺ] This is generally a preposition, *between*, in the N. T.; but the adverbial use is found in Josephus (*J. W.* v. i. 2), and in Plutarch (*Inst. Lac.* 42) as well as here. It evidently means the *next* Sabbath.

43. συναγωγῆς denotes the congregation, not the building, as often elsewhere.

καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ  
 Βαρνάβᾳ, οἵτινες προσλαλοῦντες αὐτοῖς ἔπειθον αὐτούς  
 44 προσμένειν τῇ χάριτι τοῦ θεοῦ. Τῷ δὲ  
 ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη  
 45 ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. ἰδόντες δὲ οἱ Ἰουδαῖοι  
 τοὺς ὄχλους ἐπλήσθησαν ξήλου καὶ ἀντέλεγον τοῖς ὑπὸ  
 46 Παύλου λαλουμένοις βλασφημοῦντες. παρρησιασάμενοί  
 τε ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπαν Ὑμῖν ἦν ἀναγκαῖον  
 πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ ἐπειδὴ ἀπω-  
 θείσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου  
 47 ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη· οὕτω γὰρ ἐντέ-  
 ται ἡμῖν ὁ κύριος

Τέθεικά σε εἰς φῶς ἐθνῶν

τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

48 ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον  
 τοῦ θεοῦ, καὶ ἐπίστευσαν ὅσοι ᾗσαν τεταγμένοι εἰς

οἵτινες ...] The B. V. makes this relative refer to Paul and Barnabas, who are there represented as urging their converts to continue in the grace of God. But the indefinite form of the relative shows that it refers to the indefinite body of Jews and proselytes who welcomed the doctrine of the free grace of God in Christ, and urged the apostles to cleave to it in their next address. These were attentive listeners as yet, rather than actual converts, but heard gladly the promises of forgiveness in Christ for those who had failed to keep the whole law.

44. ἐρχομένῳ] Some mss. have *ερχομενῳ*.

θεοῦ] Some mss. have *Κυρίου*.

45. Rec. inserts *ἀντιλέγοντες καὶ* before *βλασφημοῦντες*.

48. ᾗσαν τεταγμένοι] The rendering of the B. V., *were ordained*, interprets this with reference to the eternal counsels of God, making *τάσσειν* = *προορίζειν*. But *τάσσειν* denotes the assignment of a definite post and specific duties, particularly military duties; and could only be applied figuratively to the sphere of God's providence which embraces our outward station, rank, and duties. ᾗσαν τεταγμένοι really has the reflexive force of the middle voice in this passage, as is frequently found the case with the so-called perfect passive: like *ἔταξαν ἑαυτούς* in 1 Cor. xvi. 15, it describes a portion of the

ζωὴν αἰώνιον· διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης 49  
 τῆς χώρας. οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας 50  
 γυναικὰς τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως  
 καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν,  
 καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. οἱ δὲ 51  
 ἐκτιναζόμενοι τὸν κοινορτὸν τῶν ποδῶν ἐπ' αὐτοὺς  
 ἦλθον εἰς Ἰκόνιον, οἳ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ 52  
 πνεύματος ἁγίου.

Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς 14  
 εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως  
 ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος.  
 οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν 2  
 τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. ἱκανὸν μὲν 3  
 οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ

congregation as setting themselves unto life eternal ; for the context exhibits the worshippers as marshalling themselves into two opposing parties, one accepting, the other repudiating, the gift of eternal life through the grace of God in Christ.

50. *εὐσχήμονας*] This adjective, like the cognate substantive and adverb, denotes good character and respectable life in the N. T., not worldly position. The converse is true of *ἀσχήμων*.

1. *κατὰ τὸ αὐτὸ*] This phrase can only mean *together* (as rendered in the B. V.) in cases where stress is laid upon the identical action of two independent parties, *e.g.* in 3 Kings, iii. 18, where the whole point turns on the two mothers being in the same place and acting in the same way, so that it became difficult to distinguish them from one another. But the common action of Paul and Barnabas was a matter of course. *κατὰ τὸ αὐτὸ* really marks the fact that they went into the synagogue at Iconium in the same way as at Antioch, in spite of their treatment by the Jews in the latter city.

2. *ἀπειθήσαντες*] This word denotes *disobedience* to the Spirit who spake in the apostles, not *unbelief*, as the B. V. renders it.

*ἐκάκωσαν*] This verb denotes elsewhere in the N. T. bodily maltreatment, but here moral evil wrought on the heart, as in Ps. cv. (cvi.) 32. The Jews embittered the feelings of the Gentiles against the apostles and brethren.

3. *ἐπὶ τῷ κυρίῳ*] The B. V. interprets this clause as descriptive of the faith which gave the apostles this courage, and renders *in the*

τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι  
σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.  
4 ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν  
5 τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς ἀποστόλοις. ὥς δὲ ἐγένετο  
ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν  
6 αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς, συνιδόντες  
κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ  
7 Δέρβην καὶ τὴν περίχωρον, κακεῖ εὐαγγελιζόμενοι ἦσαν.  
8 Καί τις ἀνὴρ ἀδύνατος ἐν Λύστροις τοῖς  
ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς  
9 οὐδέποτε περιεπάτησεν. οὗτος ἤκουεν τοῦ Παύλου  
λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν  
10 τοῦ σωθῆναι εἶπεν μεγάλη φωνῇ Ἀνάστηθι ἐπὶ τοὺς  
11 πόδας σου ὀρθός· καὶ ἤλατο καὶ περιεπάτει. οἱ τε  
ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος ἐπήραν τὴν φωνὴν  
αὐτῶν Λυκαονιστὶ λέγοντες Οἱ θεοὶ ὁμοιωθέντες  
12 ἀνθρώποις κατέβησαν πρὸς ἡμᾶς· ἐκάλουν τε τὸν Βαρ-

*Lord.* But this would have been expressed by *ἐν*, as in ix. 27, 28, Eph. vi. 20, 1 Thess. ii. 2. *ἐπὶ*, on the contrary, when following verbs of speech (uttering, teaching, praising, etc.), constantly denotes in the N. T. the subject matter of discourse. Here it presents in like manner the subject of the apostles' outspoken language. They spoke at Iconium of Christ in the same courageous spirit that they had manifested in the synagogue of Antioch.

5. The intended assault on the apostles was frustrated by the timely warning which they received, enabling them to escape from the city before its execution. *ὁρμὴ* expresses in Ja. iii. 4 an impulse of the will, and here denotes an intention of enemies. The plot proceeded so far that the concurrence of the rulers had been obtained, but did not reach the point of actual execution.

8. *Λύστροις*] Here and in xvi. 2 the dative pl. is used, but in xiv. 6 and xvi. 1 the accusative sing. *Λύστραν*.

10-12. The combination of the aorist and imperfect adds a graphic touch to the narrative. The cripple sprang up (*ἤλατο*) with a bound, and then continued to walk (*περιεπάτει*) with restored vigour. The people lifted up their voices (*ἐπήραν*) with a sudden outburst, and then went on to devise names for the two (*ἐκάλουν*).

νίβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν ἐπειδὴ αὐτὸς ἦν ὁ  
 ἡγούμενος τοῦ λόγου. ὃ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος 13  
 πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶ-  
 νας ἐνέγκας σὺν τοῖς ὄχλοις ἤθελεν θύειν. ἀκούσαντες 14  
 δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες  
 τὰ ἱμάτια ἐαυτῶν ἐξεπήδησαν εἰς τὸν ὄχλον, κρᾶζοντες  
 καὶ λέγοντες "Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς 15  
 ὁμοιοπαθεῖς ἐσμέν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς  
 ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα  
 ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν  
 καὶ πάντα τὰ ἐν αἰτοῖς· ὃς ἐν ταῖς παρῳχημέναις γενεαῖς 16  
 εἴασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν·  
 καίτοι οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν ἀγαθουργῶν, 17  
 οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους,  
 ἐμπιπλὼν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν.  
 καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ 18  
 μὴ θύειν αὐτοῖς. Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας 19  
 καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ  
 λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομί-  
 ζοντες αὐτὸν τεθνηκέναι. κυκλωσάντων δὲ τῶν μαθητῶν 20  
 αὐτὸν ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. καὶ τῇ ἐπαύριον  
 ἐξῆλθεν σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. εὐαγγελισάμενοί 21  
 τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρε-  
 ψαν εἰς τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ εἰς Ἀντιόχειαν,  
 ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες 22  
 ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς

14. ἐαυτῶν] Some mss. read αὐτων.

15. ὁμοιοπαθεῖς denotes participation in all the sensations and affections of a common human nature, whether impressed from without or originating within. τῶν ματαίων, sc. θεῶν, as suggested by θεὸν ζῶντα immediately following. The vain gods of the heathen are contrasted with the living God.

19. Ἐπῆλθαν] This verb implies a vindictive pursuit on the track of the apostles by Jewish enemies, not casual visitors or traders.

23 εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. χειροτονήσαντες  
 δὲ αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους προσευξάμενοι  
 μετὰ νηστειῶν παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πε-  
 24 πιστεύκεισαν. καὶ διελθόντες τὴν Πισιδίαν ἦλθαν εἰς  
 25 τὴν Παμφυλίαν, καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον  
 26 κατέβησαν εἰς Ἀτταλίαν, καὶ κεικῆθεν ἀπέπλευσαν εἰς  
 Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ  
 27 θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. Παραγενόμενοι δὲ  
 καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγελλον ὅσα ἐποίη-  
 σεν ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν  
 28 θύραν πίστεως. διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν  
 τοῖς μαθηταῖς.

15 ΚΑΙ ΤΙΝΕΣ ΚΑΤΕΛΘΟΝΤΕΣ ἀπὸ τῆς Ἰουδαίας  
 ἐδίδασκον τοὺς ἀδελφούς ὅτι Ἐὰν μὴ περιτμηθῇτε τῷ  
 2 ἔθει τῷ Μωυσέως, οὐ δύνασθε σωθῆναι. γενομένης δὲ  
 στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ  
 Βαρνάβᾳ πρὸς αὐτοὺς ἔταξαν ἀναβαίνειν Παῦλον καὶ  
 Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀπο-  
 στόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ  
 3 ζητήματος τούτου. Οἱ μὲν οὖν προπεμ-

23. **χειροτονήσαντες**] This word indicates some form of popular election, as in 2 Cor. viii. 19, not a mere appointment by the apostles. Probably they presided at assemblies, and took the votes of the congregation as was done in the case of the election of Matthias and of the Seven. In later ecclesiastical Greek *χειροτονεῖν* is confounded with *χειροθετεῖν*, *lay hands on*, but not in the N. T.

25. **ἐν Πέργῃ**] The reading of some mss., *εἰς τὴν Περγην*, would indicate that they preached at other cities also on the road to Perga.

26. **ἀπέπλευσαν**] See note on xxvii. 1.

2. **στάσεως**] This word implies factious opposition to the teaching of Paul and Barnabas.

**ἔταξαν**] A subject has to be supplied out of the preceding τ. ἀδελφοί: the commission was given by the church in general.

3. The imperfect tenses denote a deliberate progress through the cities, which allowed time to recount from beginning to end (*ἐκδιηγούμενοι*) the story of the conversion of the Gentiles.

φθέντες ὑπὸ τῆς ἐκκλησίας διύρχοντο τὴν τε Φοινίκην καὶ Σαμαρίαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν, καὶ ἐποιοῦν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. παρα- 4  
γενόμενοι δὲ εἰς Ἱεροσόλυμα παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνγγεῖλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν. Ἐξινέ- 5  
στησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς παραγγέλλειν τε τηρεῖν τὸν νόμον Μωσέως.

Συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι 6  
ἰδεῖν περὶ τοῦ λόγου τούτου. Πολλῆς δὲ ζητήσεως 7  
γενομένης ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς "Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι, καὶ 8  
ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς δοὺς τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν, καὶ οὐθέν διέκρινεν μεταξὺ ἡμῶν 9  
τε καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν. νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ξυγόν ἐπὶ τὸν 10  
τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε

4. μετ' αὐτῶν] The success is ascribed to God, whose grace wrought with the apostles as his fellow-workers.

6. τοῦ λόγου refers to λέγοντες in the previous verse. The question was that which had been raised by the sectarian party.

7. ἀφ' ἡμερῶν] The Greeks used ἀπό to date past events, where we should use *at* or *in*.

ἐν ὑμῖν] Rec. ἐν ἡμῖν, which seems much more appropriate. I cannot understand the emphasis thrown on the words by their position before ἐξελέξατο, and doubt whether they ought not to be connected with ἀρχαίων. That can hardly be applied without qualification to so recent a period as the conversion of Cornelius when addressed to a congregation of Jewish Christians, for it would carry back their thoughts to the times of Moses, as in v. 21; whereas ἀρχαίων ἐν ὑμῖν would point to early Christian days.

8. καρδιογνώστης] This term was used in the prayer of i. 24: the language of that prayer was probably due to Peter.

- 11 ἡμεῖς ἰσχύσαμεν βαστάσαι; ἀλλὰ διὰ τῆς χάριτος τοῦ  
κυρίου Ἰησοῦ πιστεύομεν σωθῆναι καθ' ὃν τρόπον  
12 καὶ κεῖνοι. Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον  
Βαρνάβαν καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς  
13 σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν. Μετὰ δὲ  
τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων "Ἄνδρες  
14 ἀδελφοί, ἀκούσατέ μου. Συμεὼν ἐξηγήσατο καθὼς  
πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ  
15 ὀνόματι αὐτοῦ. καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν  
προφητῶν, καθὼς γέγραπται  
16 Μετὰ ταῦτα ἀναστρέψω  
καὶ ἀνοικοδομήσω τὴν ἐκκλησίαν Δαυεὶδ τὴν πεπτωκυῖαν  
καὶ τὰ κατεστραμμένα αὐτῆς ἀνοικοδομήσω  
καὶ ἀνορθώσω αὐτήν,  
17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων  
τὸν κύριον,  
καὶ πάντα τὰ ἔθνη ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου  
ἐπ' αὐτούς,  
18 λέγει Κύριος ποιῶν ταῦτα, γνωστὰ ἀπ' αἰῶνος.  
19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν  
20 ἐπιστρέφουσιν ἐπὶ τὸν θεόν, ἀλλὰ ἐπιστεῖλαι αὐτοῖς

15. *τούτῳ*] sc. Symeon. The prophets and he (it is said) agree in language.

17. *ἐφ' οὗς*] The preposition combines the idea of motion with the verb, implying that the name of God has been carried to the Gentiles (*i.e.* by the Israelites dispersed amongst them), and so invoked by them also.

18. *γνωστὰ ἀπ' αἰῶνος*] Different mss. add *τῷ θεῷ, τῷ Κυρίῳ, αὐτῷ*. The variety of these readings suggests that they are explanatory additions to the text: it is possible, however, to supply their place in rendering the clause without altering the Greek. Rec. adds *πάντα τὰ ἔργα αὐτοῦ* after *αἰῶνος*.

On *ἀπ' αἰῶνος* see iii. 21 and note.

19. *μὴ παρενοχλεῖν*] Not to trouble by unnecessary interference beyond the restrictions mentioned in the next clause.

20. *ἐπιστεῖλαι*] When followed by an accusative, this verb



τοῦ ἀπέχεσθαι τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς  
πορνείας καὶ πνικτοῦ καὶ τοῦ αἵματος· Μωσῆς γὰρ 21  
ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν  
ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινω-  
σκόμενος. Τότε ἔδοξε τοῖς ἀποστόλοις καὶ 22  
τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους  
ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ  
καὶ Βαρνάβᾳ, Ἰούδαν τὸν καλούμενον Βαρσαββᾶν καὶ  
Σίλιαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, γράψαντες 23  
διὰ χειρὸς αὐτῶν Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι  
ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ  
Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν. Ἐπειδὴ 24  
ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐτάραξαν ὑμᾶς λόγους  
ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν οἷς οὐ διεστειλάμεθα,  
ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν ἐκλεξαμένοις ἄνδρας 25  
πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ  
καὶ Παύλῳ, ἀνθρώποις παραδεδιωκόσι τὰς ψυχὰς αὐτῶν 26  
ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

denotes definite injunctions ; but here, as in xxi. 25, Heb. xiii. 22, the mere writing of a letter, the purport of which is expressed by the accompanying genitive (comp. xxvii. 1).

**ἀλισγημάτων**] This is a Hellenistic term used in LXX. with reference to food-pollution exclusively (Sir. xl. 29, Dan. i. 8, Mal. i. 7). Its meaning is illustrated by the equivalent expression *εἰδωλοθύτων* in v. 29.

23. **γράφαντες**] Regular grammar calls for a dative case to agree with *τοῖς ἀποστόλοις* ... in the previous verse : the nominative is used because the apostles ... were the real subject of the sentence.

24. **τινὲς ἐξ ἡμῶν**] Rec. inserts *ἐξελθόντες* after *ἡμῶν*.

**ἀνασκευάζοντες**] This word (literally *unfurnishing*) is here applied figuratively to the unsettling of men's souls by arbitrary requirements, like circumcision and the Law.

Rec. inserts *λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον* (not found in ancient MSS.) after *ὑμῶν*. Since *διαστέλλεσθαι* requires an object of some kind, and *λόγους* is incomplete without an adjectival clause, *οἷς* should be connected with *λόγους* as a dative of attraction.

27 απεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ  
 28 λόγου ἀπαγγέλλοντας τὰ αὐτά. ἔδοξεν γὰρ τῷ πνεύ-  
 ματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν  
 29 βάρος πλὴν τούτων τῶν ἐπάναγκες, ἀπέχεσθαι εἰδωλο-  
 θύτων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας· ἐξ ὧν  
 διατηροῦντες ἑαυτοὺς εὖ πράξετε. Ἑρρωσθε.  
 30 Οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν, καὶ  
 31 συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολὴν ἡνα-  
 32 γνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. Ἰούδας τε  
 καὶ Σίλας, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγου πολλοῦ  
 33 παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν· ποιή-  
 σαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν  
 ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς.  
 35 Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ διδά-

27. ἀπαγγέλλοντας] The present participle is used because the report accompanied the delivery of the letter, and in Greek letter writing the tenses were constantly adapted to the time of delivery instead of the date of writing.

28. τῶν ἐπάναγκες] This phrase denotes the indispensable minimum which would allow the social communion of Jewish Christians with their Gentile brethren. ἀναγκαῖος is used similarly in classical Greek (Thuc. i. 90).

29. After πράξετε one MS. adds φερομενοι ἐν τῷ ἁγίῳ πνεύματι.

30. ἀπολυθέντες] This verb meant originally to let go, e.g. to release prisoners: it also denoted to send away, e.g. to divorce a wife, despatch a mission, break up an assembly. Paul and Barnabas, having received their answer, were at liberty to depart. So also Judas and Silas in v. 33.

κατήλθον] Rec. ἦλθον. The journey to Antioch began with a descent to the coast at Caesarea.

ἐπέδωκαν] This word denotes apparently the act of placing something in the hands of another, whether by way of free gift or (as here) surrender of a trust.

33. ἀποστείλαντας αὐτούς] Rec. ἀποστόλους.

34. Rec. inserts here ἔδοξεν δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. Some MSS. read αὐτοὺς for αὐτοῦ, or add μονος δε Ἰουδας ἐπορευθη. These readings evidently arose out of marginal comments suggested by Silas' subsequent history.

σκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ ἐτέρων πολλῶν  
τὸν λόγον τοῦ κυρίου.

Μετὰ δέ τινες ἡμέρας εἶπεν πρὸς Βαρνάβαν Παῦλος 36  
Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ  
πόλιν πᾶσαν ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ  
κυρίου, πῶς ἔχουσιν. Βαρνάβας δὲ ἐβούλετο συνπαρα- 37  
λαβεῖν καὶ τὸν Ἰωάννην τὸν καλούμενον Μάρκον· Παῦλος 38  
δὲ ἡξίου, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας  
καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συν-  
παραλαμβάνειν τοῦτον. ἐγένετο δὲ παροξυσμὸς ὥστε 39  
ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν  
παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον.  
Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθεν παραδοθείς τῇ 40  
χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν, διήρχετο δὲ τὴν 41  
Συρίαν καὶ τὴν Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας.  
Κατήντησεν δὲ καὶ εἰς Δέρβην καὶ εἰς 16  
Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι Τιμό-  
θεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς πατρὸς δὲ Ἑλλήνος,

36. Rec. inserts ἡμῶν after ἀδελφοί.

38. ἡξίου] Paul claimed a right to object to the choice of Mark as minister on account of his previous desertion of the mission.

ἀποστάντα] The neutral term ἀποχώρησας was applied in xiii. 13, to Mark's departure: Paul here condemns it as an act of disloyalty to the mission; though not disloyalty to Christ, nor apostasy, as the word conveys elsewhere (comp. Luke viii. 13).

39. παροξυσμός] This word expresses generous enthusiasm in Heb. x. 24: the cognate verb denotes righteous indignation in xvii. 16, and irritation of temper in 1 Cor. xiii. 5: the last is the force of the word here. There was a heated discussion; and as this revealed a permanent difference of views which threatened to mar the perfect harmony essential to common action, they determined to separate.

1. Κατήντησεν] This word always in the Acts denotes arrival, either at some definite stage, or at the final goal of a journey. It includes in fact subsequent stoppage in a place as well as arrival. In like manner κατόντημα denotes a goal or a result.

2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελ-  
 3 φῶν· τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν,  
 καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς  
 4 ὄντας ἐν τοῖς τόποις ἐκείνοις, ᾗδειςαν γὰρ ἅπαντες ὅτι  
 Ἐλλην ὁ πατὴρ αὐτοῦ ὑπῆρχεν. Ὡς δὲ διεπορεύοντο  
 τὰς πόλεις, παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ δόγματα  
 τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων  
 5 τῶν ἐν Ἱεροσολύμοις. Αἱ μὲν οὖν ἐκκλησίαι  
 ἐστερεοῦντο τῇ πίστει καὶ ἐπερίσσευον τῷ ἁριθμῷ  
 6 καθ' ἡμέραν. Διῆλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν  
 χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι  
 7 τὸν λόγον ἐν τῇ Ἀσίᾳ, ἐλθόντες δὲ κατὰ τὴν Μυσίαν  
 ἐπείραζον εἰς τὴν Βιθυνίαν πορευθῆναι καὶ οὐκ εἴσεν  
 8 αὐτοὺς τὸ πνεῦμα Ἰησοῦ παρελθόντες δὲ τὴν Μυσίαν  
 9 κατέβησαν εἰς Τρῳάδα. καὶ ὄραμα διὰ νυκτός τῷ  
 Παύλῳ ὥφθη, ἀνὴρ Μακεδὼν τις ἦν ἐστὼς καὶ παρα-

5. **μὲν οὖν**] This particle marks the connexion of this introductory verse with the following verses (see App. on *μὲν οὖν*).

6. **Διῆλθον**] Rec. reads *Διελθόντες*, omitting *δὲ* in *v.* 7.

**Γαλατικὴν**] Rec. inserts *τὴν*, as in xviii. 23. That passage makes Phrygia and the Galatian country two distinct lands traversed in a single journey, and I accept accordingly the same distinction here also. *Φρυγίαν* appears to be an adjective here in agreement with *χώραν*, though elsewhere a substantive (ii. 10, xviii. 23).

**κωλυθέντες**] The intervention of the Spirit is here assigned as the motive which determined the apostles to travel across Phrygia and the Galatian region after completing their visitation of the churches. From this it may be gathered that it took place at the Pisidian Antioch, and that they were intending to proceed thence to Ephesus.

7. **κατὰ τὴν Μυσίαν**] The force of *κατὰ* is illustrated by the subsequent narrative of Paul's voyage (xxvii. 7). It is there said that the ship arrived *off* (*κατὰ*) Cnidus, and ran *past* (*κατὰ*) Salomone, i.e. reached a point in her course where those promontories lay directly on one side. In like manner the travellers towards Bithynia reached a point on their road where Mysia lay off the road to the left, and there a road struck off which skirted the southern border of Mysia, till near the coast it struck into the coast-road to Troas.

καλῶν αὐτὸν καὶ λέγων Διαβὰς εἰς Μακεδονίαν  
βοήθησον ἡμῖν. ὥς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐξήτη- 10  
σαμεν ἐξελθεῖν εἰς Μακεδονίαν, συνβιβάζοντες ὅτι  
προσκέκληται ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς.

Ἀναχθέντες οὖν ἀπὸ Τρῳάδος εὐθυδρομήσαμεν εἰς 11  
Σαμοθράκην, τῇ δὲ ἐπιούσῃ εἰς Νέαν Πόλιν, κακεῖθεν 12  
εἰς Φιλίππους, ἥτις ἐστὶν πρώτη τῆς μερίδος Μακε-  
δονίας πόλις, κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ  
πόλει διατρίβοντες ἡμέρας τινάς. τῇ τε ἡμέρᾳ τῶν 13  
σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμὸν  
οὗ ἐνομίζομεν προσευχὴν εἶναι, καὶ καθίσαντες ἐλαλοῦ-  
μεν ταῖς συνελθούσαις γυναιξίν. καὶ τις γυνὴ ὀνόματι 14  
Λυδία, πορφυρόπωλις πόλεως Θυατείρων σεβομένη τὸν  
θεόν, ἤκουεν, ἣς ὁ κύριος δυνόειξεν τὴν καρδίαν προσέχειν  
τοῖς λαλουμένοις ὑπὸ Παύλου. ὥς δὲ ἐβαπτίσθη καὶ 15  
ὁ οἶκος αὐτῆς, παρεκάλεισεν λέγουσα Εἰ κεκρίκατέ με  
πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου  
μένετε· καὶ παρεβιάσατο ἡμᾶς. Ἐγένετο δὲ 16  
πορευομένων ἡμῶν εἰς τὴν προσευχὴν παιδίσκην τινὰ

12. ἥτις ... ] Here, as often, *ἥτις* introduces an explanation : they stopped at Philippi because it was the first city in Macedonia they came to, and their mission was to Macedonia. Philippi was not the *chief* city (as in the B. V.), for the district capital was Amphipolis, and the capital of the province Thessalonica. Neapolis was not generally accounted Macedonian. *μερίδος* can hardly be genuine : it is probably a corruption for some local name which has been lost, perhaps *Πιερίδος*, for Pieria was an ancient name for that part of Macedonia.

13. τῆς πόλεως ... ] Rec. *τῆς πόλεως*. The gate is described by the qualifying clause *παρὰ ποταμόν* as the river-side gate. In Hellenistic Greek such clauses are appended after the substantive which they qualify.

ἐνομίζομεν προσευχὴν] Rec. *ἐνομίζετο προσευχὴ*. Greek usage hardly admits the consequent rendering of the verb in the B. V., *was wont*.

14. ἤκουεν] The imp. describes her as an habitual hearer.

ἔχουσαν πνεῦμα πύθωνα ὑπαντῆσαι ἡμῖν, ἥτις ἐργασίαν  
 17 πολλὴν παρείχεν τοῖς κυρίοις αὐτῆς μαντευομένη· αὕτη  
 κατακολουθοῦσα τῷ Παύλῳ καὶ ἡμῖν ἔκραξεν λέγουσα  
 Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσίν,  
 18 οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας. τοῦτο δὲ  
 ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ Παῦλος καὶ  
 ἐπιστρέψας τῷ πνεύματι εἶπεν Παραγγέλλω σοι ἐν  
 ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς· καὶ ἐξῆλθεν  
 19 αὐτῇ τῇ ὥρᾳ. Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν  
 ἡ ἐλπίς τῆς ἐργασίας αὐτῶν ἐπιλαβόμενοι τὸν Παῦλον  
 καὶ τὸν Σίλαν εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς  
 20 ἄρχοντας, καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς  
 εἶπαν Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν  
 21 πόλιν Ἰουδαῖοι ὑπάρχοντες, καὶ καταγγέλλουσιν ἔθνη  
 ἃ οὐκ ἔξεστιν ἡμῖν παραδέχασθαι οὐδὲ ποιεῖν Ῥωμαίοις  
 22 οὖσιν. καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ  
 στρατηγοὶ περιῆξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον  
 23 ῥαβδίζειν, πολλὰς δὲ ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον  
 εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς  
 24 τηρεῖν αὐτούς· ὃς παραγγελίαν τοιαύτην λαβὼν ἔβαλεν

16. πύθωνα] This term originated in the name of the mythical dragon said to haunt the recesses of Parnassus and to inspire the delirious utterances of the Pythia: it was extended to all cases of supposed possession, where human beings were made the vehicles of speech by indwelling spirits.

ἐργασίαν παρείχεν] The masters drove a profitable trade in divination; and the slave girl procured them much employment by her hysterical cries, which they interpreted, as the priests at Delphi did those of the Pythia, as inspired.

18. The combination of ἐξελθεῖν with ἀπ, which the author constantly resorts to in the third gospel when describing the cure of demoniacs, states the process with medical accuracy. It was not enough for the evil spirit to come out of his victim: he must also depart, lest after a time he should return. The language condenses into one clause the twofold command of Mark ix. 25, *Come out of him and enter no more into him.*

αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας  
 ἡσφαλίσατο αὐτῶν εἰς τὸ ξύλον. Κατὰ δὲ τὸ μεσο- 25  
 νύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὑμνοῦν τὸν  
 θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι· ἄφνω δὲ σεισμός 26  
 ἐγένετο μέγας ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσ-  
 μωτηρίου, ἠνεώχθησαν δὲ παραχρῆμα αἱ θύραι πᾶσαι,  
 καὶ πάντων τὰ δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ 27  
 δεσμοφύλαξ καὶ ἰδὼν ἀνεφγμέναις τὰς θύρας τῆς φυλακῆς  
 σπασάμενος τὴν μάχαιραν ἤμελλεν ἀυτὸν ἀναιρεῖν, νομί-  
 ζων ἐκπεφηνέναι τοὺς δεσμίους. ἐφώνησεν δὲ Παῦλος 28  
 μεγάλη φωνῇ λέγων Μηδὲν πράξεις σεαυτῷ κακόν,  
 ἅπαντες γάρ ἐσμεν ἐνθάδε. αἰτήσας δὲ φῶτα εἰσεπή- 29  
 δησεν, καὶ ἔντρομος γενόμενος προσέπεσεν τῷ Παύλῳ  
 καὶ Σίλῃ, καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη Κύριοι, τί 30  
 με δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπαν Πίστευσον ἐπὶ 31  
 τὸν κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.  
 καὶ ἐλίλησαν αὐτῷ τὸν λόγον τοῦ θεοῦ σὺν πᾶσι τοῖς 32  
 ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ 33  
 τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ  
 ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ ἅπαντες παραχρῆμα,  
 ἀναγαγόν τε αὐτοὺς εἰς τὸν οἶκον παρέθηκεν τράπεζαν, 34  
 καὶ ἡγαλλιάσατο πανοικεῖ πεπιστευκῶς τῷ θεῷ. Ἡμέρας 35  
 δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους  
 λέγοντες Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. ἀπὶ γ- 36  
 γειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους πρὸς τὸν Παῦλον,

31. Ἰησοῦν] Rec. adds Χριστόν.

κύριον] The jailor had used the word κύριοι as a title of courtesy to the apostles: they take up the term in a higher sense, and point to the one true Lord who alone could save, theirs and his.

34. πεπιστευκῶς] This perfect participle must not be confounded (as in the B. V.) with an aorist participle as if it related his conversion. After the previous mention of baptism this would be misplaced and superfluous. The participle is coupled to ἡγαλλιάσατο, stating the ground of his exultation, viz. that he had believed in Christ.

ὅτι Ἀπέσταλκαν οἱ στρατηγοὶ ἵνα ἀπολυθῇτε· νῦν  
 37 οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. ὁ δὲ Παῦλος ἔφη  
 πρὸς αὐτοὺς Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους  
 ἀνθρώπους, Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν  
 καὶ νῦν λάθρᾳ ἡμᾶς ἐκβάλλουσιν; οὐ γάρ, ἀλλὰ  
 38 ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. ἀπήγγειλαν δὲ  
 τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα·  
 39 ἐφοβίθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν, καὶ  
 ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἡρώτων  
 40 ἀπελθεῖν ἀπὸ τῆς πόλεως. ἐξελθόντες δὲ ἀπὸ τῆς  
 φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ ἰδόντες παρε-  
 κάλεσαν τοὺς ἀδελφοὺς καὶ ἐξῆλθαν.

17 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν  
 ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν συναγωγὴ τῶν Ἰουδαίων.  
 2 κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ  
 ἐπὶ σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν,  
 3 διανοίγων καὶ παρατιθέμενος ὅτι τὸν χριστὸν ἔδει παθεῖν  
 καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ χριστός,  
 4 ὁ Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν. καὶ τινες ἐξ αὐτῶν  
 ἐπίστησαν καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ  
 Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων πλῆθος πολὺ γυναικῶν  
 5 τε τῶν πρώτων οὐκ ὀλίγαι. Ζηλώσαντες δὲ οἱ Ἰουδαῖοι  
 καὶ προσλαβόμενοι τῶν ἀγοραίων ἄνδρας τινὰς πονηροὺς  
 καὶ ὀχλοποιήσαντες ἐθορύβουν τὴν πόλιν, καὶ ἐπιστάντες

4. προσεκληρώθησαν] Some men joined themselves to the apostles as partners in their Christian inheritance, and cast in their lot with them. So in Eph. i. 11, ἐκληρώθημεν seems to denote obtaining a portion in Christ, the aorist passive having the force of the middle voice. The B. V. *consorted* conveys an impression of outward association only.

5. οἱ Ἰουδαῖοι] This term denotes here, as elsewhere, the party opposed to the gospel; not all the Jews, for some believed. Rec. inserts ἀπειθοῦντες, which was probably added to mark the division of opinion.



τῇ οἰκίᾳ Ἰάσονος ἐξήτουν αὐτοὺς προαγαγεῖν εἰς τὸν  
 ὄημον· μὴ εὐρόντες δὲ αὐτοὺς ἔσυρον Ἰάσονα καὶ τινας 6  
 ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες ὅτι Οἱ τὴν  
 οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πείρουν,  
 οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν 7  
 δογμάτων Καίσαρος πράσσουσι, βασιλέα ἕτερον λέγον-  
 τες εἶναι Ἰησοῦν. ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς 8  
 πολιτάρχας ἀκούοντας ταῦτα, καὶ λαβόντες τὸ ἱκανὸν 9  
 παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς.

Οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν 10  
 τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν, οἵτινες παρα-  
 γενόμενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήεσαν·  
 οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες 11  
 ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ'  
 ἡμέραν ἀνακρίνοντες τίς γραφὰς εἰ ἔχοι ταῦτα οὕτως.  
 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλλη- 12  
 νίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι.  
 Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι 13  
 καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος  
 τοῦ θεοῦ, ἦλθον κάκεῖ σαλεύοντες καὶ ταρασσόντες  
 τοὺς ὄχλους. εὐθέως δὲ τότε τὸν Παῦλον ἐξαιέσκειλαν 14

6. **πολιτάρχας**] This term appears in a local inscription of subsequent date as the official designation of the city magistrates at Thessalonica.

10. **διὰ νυκτὸς**] Rec. *διὰ τῆς νυκτὸς*. This would specify the next night as the date.

*ἀπήεσαν* can only mean *went away*, and the indefinite *οἵτινες* can only refer to the party of Thessalonian Christians who conducted Paul and Silas to Berea. These, after leaving them with the Jewish congregation, returned home, as the best means of baffling pursuit. *ἐκπέμπειν* here denotes personal escort like *προπέμπειν*, *συναγωγὴν* the congregation, designated in v. 11 as *οἱ*.

11. **οἵτινες** ... ] They were more noble than the Jews of Thessalonica, *in that* they received the word.

12. **εὐσχημόνων**] See note on xiii. 50.

οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν ὑπέμεινάν  
 15 τε ὃ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. οἱ δὲ καθιστάνοντες  
 τὸν Παῦλον ἡγαγον ἕως Ἀθηνῶν, καὶ λαβόντες ἐντολὴν  
 πρὸς τὸν Σίλαν καὶ τὸν Τιμόθεον ἵνα ὡς τάχιστα  
 ἔλθωσιν πρὸς αὐτὸν ἐξήεσαν.  
 16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου,  
 παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος  
 17 κατεῖδωλον οὔσαν τὴν πόλιν. διελέγετο μὲν οὖν ἐν τῇ  
 συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ  
 ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.  
 18 τινὲς δὲ καὶ τῶν Ἐπικουρίων καὶ Στωικῶν φιλοσόφων  
 συνέβαλλον αὐτῷ, καὶ τινες ἔλεγον τί ἂν θέλοι ὁ  
 σπερμολόγος οὗτος λέγειν; οἱ δὲ Ξένων δαιμονίων

14. ὡς] The preponderance of ms. authority in favour of ἕως is not enough to justify its adoption here. For they differ only by a letter, and the occurrence of ἕως just below might well have led to its insertion here by mistake of the transcriber. Internal probability is overwhelming on the side of ὡς. For ἐπὶ τὴν θάλασσαν marks the sea as their destination, real or pretended, and could not, when coupled with ἕως, become = ἕως τῆς θαλάσσης and express their arrival so far on their way. Again, the escort accompanied Paul all the way to Athens, and the word ἡγαγον seems to imply a land journey. Besides, the route by sea was full of risk, as the Thessalonians were sure to watch the seaports; while the Thessalian roads were absolutely safe if the fugitives moved swiftly and secretly before the pursuers got on their track, which was prevented by the pretended start towards the sea.

15. καθιστάνοντες] The conduct of the flight was entrusted to the management of the escort. The compound ἀποκαθιστάνειν occurs in i. 6.

16. παρωξύνετο] See note on xv. 39.

18. σπερμολόγος] This is a figurative term derived from the habits of birds. As they pick up stray seeds for food, so the idlers of the marketplace who picked up a living by casual work and haunted the streets for a chance gift or meal, like the Roman parasite, were called σπερμολόγοι. In like manner philosophers expressed their contempt for mere dabblers in philosophy, who had picked up scraps of popular knowledge without regular scientific

δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο. ἐπιλαβόμενοι δὲ αὐτοῦ ἐπὶ τὸν 19 Ἄρειον Πάγον ἤγαγον, λέγοντες Δυνάμεθα γνῶναι τίς ἡ καινὴ αὕτη ἢ ὑπὸ σοῦ λαλουμένη διδαχὴ; ξενίζοντα 20 γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι τίνα θέλει ταῦτα εἶναι. Ἀθηναῖοι δὲ πάντες καὶ 21 οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον ἠδκαίρουν ἢ λέγειν τι ἢ ἀκούειν τι καινότερον. σταθεὶς δὲ Παῦλος ἐν μέσῳ 22 τοῦ Ἀρείου Πάγου ἔφη Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ· διερχόμενος γὰρ 23 καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εἶδον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο ΑΓΝΩΣΤΩ ΘΕΩ. ὃ οὖν ἀγνοοῦντες

training, by calling them *σπερμολόγοι*. The touch of intellectual scorn conveyed by it corresponds to the disdainful language of the scribes in regard to Jesus.

19. Δυνάμεθα] This word has a sarcastic force: is it possible for us (they say) to understand this new creed of yours?

20. ξενίζοντα] The B. V. renders this *strange*, but it really means *bewildering*, as also in 1 Pet. iv. 4, 12, in Polybius, and elsewhere.

21. ἠδκαίρουν] The meaning of this verb in Mark vi. 31, and 1 Cor. xvi. 12, is to have leisure; and *ἡμέρα εὐκαιρος* in Mark vi. 21 means a public holiday. I see no reason to depart from this rendering here. It is remarked that the busy curiosity of the Athenians left them no leisure for the truest and deepest interests of life. Even in nobler days their orators had accused them of sacrificing action to love of talk.

22. δεισιδαιμων is a neutral term, taking its colour from the spirit of the writer and the context. It is applied by Polybius, Diodorus Siculus, and Josephus as conveying praise for a religious spirit, by Theophrastus and Plutarch in censure of superstition. The former is evidently its meaning in xxv. 19, for Festus is there addressing king Agrippa in reference to his own religion. Here also the apostle welcomes the imperfect proof of a religious temper which the altar afforded.

23. The inscription Ἀγνώστῳ Θεῷ gave no suggestion in itself of the unity of God, it merely added an unknown god to the list of Greek deities. Paul found it as he went about the city inspecting the objects of their worship (σεβάσματα).

ὃ οὖν ... τοῦτο] Rec. *ὃν οὖν ... τοῦτον*. The neuter given in the

24 εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν. ὁ θεὸς ὁ  
 ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος  
 οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις  
 25 ναοῖς κατοικεῖ οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται  
 προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν  
 26 καὶ τὰ πάντα ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων  
 κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς, ὀρίσας προσ-  
 τεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας  
 27 αὐτῶν, ζητεῖν τὸν θεὸν εἰ ἄρα γε ψηλαφήσειαν αὐτὸν  
 καὶ εὗροιν, καί γε οὐ μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν  
 28 ὑπάρχοντα. ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν,  
 ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν

Τοῦ γὰρ καὶ γένος ἐσμέν.

29 γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν νομίζειν  
 χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαρίγματι τέχνης καὶ ἐνθυ-  
 30 μήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. τοὺς μὲν οὖν  
 χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ νῦν ἀπαγγέλλει  
 31 τοῖς ἀνθρώποις πάντας πανταχοῦ μετανοεῖν, καθότι  
 ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκογμένην ἐν

original text is more appropriate; for the Athenians were rendering ignorant homage to the divine nature (τὸ θεῖον), but were not worshipping the one God. The accompanying participle ἀγνοοῦντες combines with εὐσεβεῖτε to govern the accusative.

26. ἐξ ἑνὸς] Rec. adds αἵματος. The substantive really understood is *father*, the idea of offspring being implied by ἐξ (comp. Heb. ii. 11, xi. 12).

27. εἰ ἄρα γε] The particle expresses a very real intention of God's providence that the heathen should feel after and find God (comp. viii. 22); while the optative points to the fact that this intention had not yet been realized.

28. Aratus, a Cilician poet of the third century B.C. wrote in the *Phaenomena*, πάντα δὲ Διὸς κεχρήμεθα πάντες, Τοῦ γὰρ καὶ γένος ἐσμέν. Cleanthes also wrote in the hymn to Zeus, ἐκ σοῦ γὰρ γένος ἐσμέν.

30. μὲν οὖν] A contrast is here drawn between God's dealings in past times of ignorance, in which he overlooked sin, and his present summons to repentance. (On the omission of δὲ see App. on μὲν οὖν.)

31. The aorists ἔστησεν and ὥρισεν are here correctly rendered by

δικαιοσύνη ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν παρασχὼν πᾶσιν  
ἀναστήσας αὐτὸν ἐκ νεκρῶν. ἀκούσαντες δὲ ἀνάστασιν 32  
νεκρῶν οἱ μὲν ἐχλεύαζον οἱ δὲ εἶπαν Ἀκουσόμεθά σου  
περὶ τούτου καὶ πάλιν. οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ 33  
μέσου αὐτῶν· τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπὶ- 34  
στευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνὴ  
ὀνόματι Δάμαρις καὶ ἕτεροι σὺν αὐτοῖς.

Μετὰ ταῦτα χωρισθεῖς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς 18  
Κόρινθον. καὶ εὐρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, 2  
Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς  
Ἰταλίας καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ διὰ τὸ διατε-  
ταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους  
ἀπὸ τῆς Ῥώμης, προσῆλθεν αὐτοῖς, καὶ διὰ τὸ ὁμό- 3  
τεχνον εἶναι ἔμενεν παρ' αὐτοῖς καὶ ἡργάζοντο, ἦσαν  
γὰρ σκηνοποιοὶ τῇ τέχνῃ. διελέγετο δὲ ἐν τῇ συναγωγῇ 4  
κατὰ πᾶν σάββατον, ἔπειθ' ἐν τε Ἰουδαίους καὶ Ἕλληνας.

Ὡς δὲ κατηλθον ἀπὸ τῆς Μακεδονίας ὁ τε 5  
Σίλλας καὶ ὁ Τιμόθεος, συνέχετο τῷ λόγῳ ὁ Παῦλος,  
διαμαρτυρόμενος τοῖς Ἰουδαίοις εἶναι τὸν χριστὸν  
Ἰησοῦν. ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων 6  
ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτούς· Τὸ αἷμα  
ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ· ἀπὸ τοῦ  
νῦν εἰς τὰ ἔθνη πορεύσομαι. καὶ μεταβύς ἐκεῖθεν ἦλθεν 7

the English perfect, as they refer to the eternal counsel of God in an indefinite past.

3. ἡργάζοντο] Rec. ἡργάζετο. The singular has probably found its way into the text on account of the singular ἔμενεν preceding.

5. συνέχετο τῷ λόγῳ] Rec. changes λόγῳ into πνεύματι. The ancient text gives excellent sense, describing how the relief of the apostle from the heavy strain of daily labour enabled him more thoroughly to devote himself to the preaching of the word. συνέχεσθαι is applied to imprisonment, to sickness, or to moral constraint of any kind, like the engrossing duties of the ministry.

διαμαρτυρόμενος] The opposition of the Jews called forth the protests of the apostle.

εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν  
 8 θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. Κρίσπος  
 δὲ ὁ ἀρχισυναγωγὸς ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ  
 οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπί-  
 9 στενον καὶ ἐβαπτίζοντο. Εἶπεν δὲ ὁ κύριος ἐν νυκτὶ  
 δι' ὀράματος τῷ Παύλῳ Μὴ φοβοῦ, ἀλλὰ λάλει καὶ  
 10 μὴ σιωπήσῃς, διότι ἐγὼ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπι-  
 θήσεται σοι τοῦ κακῶσαί σε, διότι λαὸς ἐστί μοι πολὺς  
 11 ἐν τῇ πόλει ταύτῃ. Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας  
 ἕξ διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.  
 12 Γαλλίωνος δὲ ἀνθυπάτου ὄντος τῆς Ἀχαΐας κατεπέ-  
 στησαν οἱ Ἰουδαῖοι ὁμοθυμαδὸν τῷ Παύλῳ καὶ ἤγαγον  
 13 αὐτὸν ἐπὶ τὸ βῆμα, λέγοντες ὅτι Παρὰ τὸν νόμον  
 ἀναπείθει οὗτος τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.  
 14 μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα εἶπεν ὁ  
 Γαλλίων πρὸς τοὺς Ἰουδαίους Εἰ μὲν ἦν ἀδίκημά τι  
 ἢ ῥαδιούργημα πονηρόν, ὧ Ἰουδαῖοι, κατὰ λόγον ἂν  
 15 ἀνεσχόμεν ὑμῶν· εἰ δὲ ζητήματά ἐστιν περὶ λόγου καὶ  
 ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί·  
 16 κριτὴς ἐγὼ τούτων οὐ βούλομαι εἶναι. καὶ ἀπῆλθεν  
 17 αὐτοὺς ἀπὸ τοῦ βήματος. ἐπιλαβόμενοι δὲ πάντες

7. Τιτίου] Some mss. omit this or change it into Τιτου. Perhaps it arose out of *ονοματιουστου* in transcription, owing to the accumulation of the same vowels.

9. δι' ὀράματος] *διά* describes the circumstances under which the Lord spake to Paul, *viz.* in the course of a vision.

10. τοῦ κακῶσαι] This genitive indicates the ultimate object of the subsequent trial. The malicious design was formed, but God frustrated its execution.

12. κατεπέστησαν] *κατά* does not mean *against*, as rendered in the B. V.; if so, it would govern the genitive: it really expresses the culmination of the Jewish hostility in a set assault. *ἐπέστησαν* governs the dative.

17. πάντες] Rec. adds *οἱ Ἕλληνες*, which is a correct comment on the text, for it was of course a Gentile mob who laid hold on the

Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳι ἔμελεν.

Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς 18 τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν Κενχρεαῖς τὴν κεφαλὴν, εἶχεν γὰρ εὐχήν. κατήντησαν 19 ὁ δὲ εἰς Ἔφεσον, κακείνους κατέλιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο τοῖς Ἰουδαίοις. ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μέναι οὐκ 20 ἐπένευσεν, ἀλλὰ ἀποταξάμενος καὶ εἰπὼν Πάλιν ἀνα- 21 κάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος ἀνίχθῃ ἀπὸ τῆς Ἐφέσου, καὶ κατελθὼν εἰς Καισαρίαν, ἀναβύς καὶ ἀσπασ- 22 ῖμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν, καὶ ποιήσας 23 χρόνον τινὰ ἐξῆλθεν, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, στηρίζων πάντας τοὺς μαθητάς.

Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ 24 γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ 25 κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν

---

Jewish leader: other MSS. have οἱ Ἰουδαῖοι, confounding this Sosthenes with the Christian mentioned in 1 Cor. i. 1.

19. κατήντησαν] Rec. κατήντησε. The singular verbs εἶχεν and κατέλιπεν in the immediate context probably suggested the alteration.

21. Rec. inserts Δεῖ με πάντως τὴν ἐορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα before πάλιν. It was probably added to explain why the visit to Jerusalem was so urgent at this time; but the real motive has been already stated in v. 18: it was to consummate a vow. This was usually done on occasion of the feasts; but as Paul's object was to satisfy the Church, and he had reasons for avoiding publicity, he may have avoided the feasts. The passover is the only feast reconcilable with chronology.

24. λόγιος conveys the idea of *learning*, as in Herodotus, Philo, and Josephus, δυνατός of eloquence.

25. τῷ πνεύματι] The literal meaning is *burning with the Spirit*: the previous clause exhibited his learning, this marks the secret of his power.

ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ  
 26 βάπτισμα Ἰωάννου. οὗτός τε ἤρξατο παρρησιάζεσθαι  
 ἐν τῇ συναγωγῇ· ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ  
 Ἀκύλας προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ  
 27 ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ. βουλομένου δὲ αὐτοῦ  
 διελθεῖν εἰς τὴν Ἀχαίαν προτρεψάμενοι οἱ ἀδελφοὶ  
 ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παρα-  
 γενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς  
 28 χάριτος· εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο  
 δημοσίᾳ ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν χριστὸν  
 19 Ἰησοῦν. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ  
 εἶναι ἐν Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη  
 2 ἐλθεῖν εἰς Ἐφέσον καὶ εὐρεῖν τινὰς μαθητάς, εἰπέν τε  
 πρὸς αὐτούς· Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες·  
 οἱ δὲ πρὸς αὐτόν· Ἄλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν  
 3 ἡκούσαμεν. εἰπέν τε· Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ  
 4 εἶπαν· Εἰς τὸ Ἰωάννου βάπτισμα. εἶπεν δὲ Παῦλος  
 Ἰωάννης ἐβάπτισεν βάπτισμα μετανοίας, τῷ λαῷ λέγων  
 εἰς τὸν ἐρχόμενον μετ' αὐτόν ἵνα πιστεύσωσιν, τοῦτ'

27. Instead of βουλομένου... αὐτόν, one ancient MS. reads *εν δε τη Εφεσω επιδημοντες τινες Κορινθιοι και ακουσαντες αυτου παρεκαλουν διελθειν συν αυτοις εις την πατριδα αυτων· συγκατανευσαντος δε αυτου οι Εφεσιοι εγραψαν τοις εν Κορινθω μαθηταις οπως αποδεξωνται τον ανδρα.*

**προτρεψάμενοι]** The middle voice is used because the encouragement proceeded from Aquila, Priscilla, and perhaps other members of the Corinthian church.

28. **διακατηλέγχετο]** The two prepositions lay stress on the thoroughness with which he argued out the whole question.

1. Instead of Ἐγένετο... εἰπέν τε, one ancient MS. reads *Θελοντος δε του Παυλου κατα την ιδιαν βουλην πορευεσθαι εις Ιεροσολυμα ειπεν αυτω το πνευμα υποστρεφειν εις την Ασιαν· διελθων δε τα ανωτερικα μερη ερχεται εις Εφεσον και ευρων τινας μαθητας ειπεν.*

**τὰ ἀνωτερικά]** The land route through the interior of Asia Minor is specified by way of distinction from the sea route which he had before pursued on his way from Ephesus to Jerusalem.

4. **ἵνα πιστεύσωσιν]** The final object of John's mission was to lead



ἔστιν εἰς τὸν Ἰησοῦν. ἀκούσαντες δὲ ἐβαπτίσθησαν 5  
 εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ καὶ ἐπιθέντος αὐτοῖς 6  
 τοῦ Παύλου χεῖρας ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς,  
 ἐλάλουν τε γλώσσαις καὶ ἐπροφήτεον. ἦσαν δὲ οἱ 7  
 πάντες ἄνδρες ὥσεί δώδεκα. Εἰσελθὼν δὲ εἰς 8  
 τὴν συναγωγὴν ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς δια-  
 λεγόμενος καὶ πείθων περὶ τῆς βασιλείας τοῦ θεοῦ. ὥς 9  
 δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν κακολογούντες τὴν  
 ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισεν  
 τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ  
 Τυράννου. τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας 10  
 τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ  
 κυρίου, Ἰουδαίους τε καὶ Ἑλλήνας. Δυνάμεις 11  
 τε οὐ τὰς τυχούσας ὁ θεὸς ἐποίει διὰ τῶν χειρῶν  
 Παύλου, ὥστε καὶ ἐπὶ τοὺς ἀσθενούντας ἀποφέρεισθαι 12  
 ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια καὶ  
 ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα  
 τὰ πονηρὰ ἐκπορεύεσθαι. Ἐπεχείρησαν δέ τινες καὶ 13  
 τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ  
 τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ  
 κυρίου Ἰησοῦ λέγοντες Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν  
 Παῦλος κηρύσσει. ἦσαν δέ τινος Σκευᾶ Ἰουδαίου 14

men on to faith in the coming Messiah: the B. V. *should* (=ought to) *believe* presents faith in Jesus as the purport of his teaching.

8. *περὶ*] Rec., with some MSS., *τὰ περὶ*.

9. *ἠπείθουν*] The charge here made is disobedience to God's commands, not disbelief, as in the B. V.

*ἀποστὰς*] This word expresses, not merely *departure*, but permanent secession from the synagogue. At the end of this verse one ancient MS. adds *ἀπο ὡρας εἰς δεκάτης*.

12. *σουδάρια ἢ σιμικίνθια*] The Latin originals explain their own meaning: *sudarium* was a napkin or towel for personal use, *semicinctium* an apron, covering the front of the body only.

13. Ὁρκίζω] Rec. *ὀρκίζομεν*. The previous mention of exorcists in general as adopting this practice has suggested the plural.

15 ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες. ἀποκριθὲν δὲ  
 τὸ πνεῦμα τὸ πονηρὸν εἶπεν αὐτοῖς· Τὸν μὲν Ἰησοῦν  
 γινώσκω καὶ τὸν Παῦλον ἐπίσταμαι, ὑμεῖς δὲ τίνες ἐστέ ;  
 16 καὶ ἐφαλόμενος ὁ ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ  
 πνεῦμα τὸ πονηρὸν κατακυριεύσας ἀμφοτέρων ἴσχυσεν  
 κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους  
 17 ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. τοῦτο δὲ ἐγένετο γνω-  
 στὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς κατοικοῦσιν  
 τὴν Ἔφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ πάντας αὐτοὺς,  
 18 καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. πολλοί  
 τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ  
 19 ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ἱκανοὶ δὲ τῶν  
 τὰ περιέργῃ πραξάντων συνενέγκαντες τὰς βίβλους  
 κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς  
 20 τιμὰς αὐτῶν καὶ εὖρον ἀργυρίου μυριάδας πέντε.  
 Οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος ἤϊξεν καὶ  
 ἴσχυεν.

15. *ἐπίσταμαι* does not denote the same personal acquaintance as *γινώσκω*. The language discriminates between knowledge about Paul, as about any historical personage, and knowledge of Jesus in his own person.

16. *ἀμφοτέρων*] Rec. *αὐτῶν*. This is an unnecessary correction. Two of the seven brethren only were present, it seems.

18. The B. V. interprets this verse as recording the confession of many professing Christians that they had been hitherto practising as exorcists. This is at once improbable in itself and inconsistent with the Greek text, for *ἀναγγέλλοντες* denotes report of what they had seen, not confession of what they had done : the addition of *αὐτῶν* to *τὰς πράξεις* points to the deeds of the exorcists, whose present action evinced the salutary effect produced by the recent event : *ἐξομολογούμενοι*, being used absolutely without *ἀμαρτίας* or *παραπτώματα* or the like following, denotes thanksgiving to God for this manifestation of his goodness and power.

20. *τοῦ κυρίου ὁ λόγος*] Rec. *ὁ λόγος τοῦ Κυρίου*. But the expression *κατὰ κράτος τοῦ Κυρίου*, *by might of the Lord*, is full of meaning after the preceding account of the dismay struck into the adversaries of Christ.

ΩΣ ΔΕ ΕΠΛΗΡΩΘΗ ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ 21  
 πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι  
 εἰς Ἱεροσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ  
 δεῖ με καὶ Ῥώμην ἰδεῖν. ἀποστείλας δὲ εἰς τὴν Μακε- 22  
 δονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἑραστον,  
 αὐτὸς ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν.  
 Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον τάραχος οὐκ ὀλίγος 23  
 περὶ τῆς ὁδοῦ. Δημήτριος γάρ τις ὀνόματι, ἀργυρο- 24  
 κόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος παρείχετο τοῖς  
 τεχνίταις οὐκ ὀλίγην ἐργασίαν, οὗς συναθροίσας καὶ 25  
 τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν Ἄνδρες, ἐπίστασθε  
 ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν, καὶ 26  
 θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν  
 πείσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν  
 ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν  
 γινόμενοι. οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος 27  
 εἰς ἀπελεγμὸν ἔλθειν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς  
 Ἀρτέμιδος ἱερὸν εἰς οὐθὲν λογισθῆναι, μέλλειν τε καὶ  
 καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς, ἣν ὅλη ἡ Ἀσία  
 καὶ ἡ οἰκουμένη σέβεται. ἀκούσαντες δὲ καὶ γενόμενοι 28  
 πλήρεις θυμοῦ ἔκραζον λέγοντες Μεγάλη ἡ Ἀρτεμις  
 Ἐφεσίων. καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως, ὥρμησάν 29  
 τε ὁμοθυμαδὸν εἰς τὸ θέατρον συναρπάσαντες Γαῖον καὶ  
 Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. Παύλου 30

22. εἰς τὴν Ἀσίαν] The B. V. *in Asia* would be expressed by ἐν τῇ Ἀσίᾳ. Paul lingered awhile to complete his work in Asia: εἰς denotes the object for which he stayed.

24. παρείχετο ... ἐργ.] The difference from παρείχεν in xvi. 16 is significant: that passage speaks of a slave girl finding work for her masters, this of a master-workman finding work for himself and his fellow-craftsmen in their joint employment; hence the use of the middle voice.

28. After θυμοῦ one ancient MS. adds δραμοντες εἰς το αμφοδον.

29. συναρπάσαντες] Hurrying them off to the theatre, to render account there of the new creed (comp. vi. 12).

δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἶων αὐτὸν οἱ  
 31 μαθηταί· τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι,  
 πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν  
 32 εἰς τὸ θέατρον. ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἦν γὰρ  
 ἡ ἐκκλησία συνεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος  
 33 ἕνεκα συνεληλύθεισαν. ἐκ δὲ τοῦ ὄχλου συνεβίβασαν  
 Ἀλέξανδρον προβαλόντων αὐτὸν τῶν Ἰουδαίων, ὁ δὲ  
 Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι  
 34 τῷ δῆμῳ. ἐπιγόνοντες δὲ ὅτι Ἰουδαῖός ἐστιν φωνὴ ἐγένετο  
 μία ἐκ πάντων ὥστε ἐπὶ ὥρας δύο κραζόντων Μεγάλῃ  
 35 ἡ Ἀρτεμις Ἐφεσίων. καταστείλας δὲ τὸν ὄχλον ὁ  
 γραμματεὺς φησιν Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν  
 ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον  
 οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς;  
 36 ἀναντιρήτων οὖν ὄντων τούτων δέον ἐστὶν ὑμᾶς κατε-  
 σταλμένους ὑπάρχειν καὶ μηδὲν προπετὲς πράσσειν.  
 37 ἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε ἱεροσύλους οὔτε  
 38 βλασφημοῦντας τὴν θεὸν ἡμῶν. εἰ μὲν οὖν Δημήτριος  
 καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσιν πρὸς τινα λόγον,  
 ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί εἰσιν, ἐγκαλείτωσαν  
 39 ἀλλήλοις. εἰ δέ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ  
 40 ἐκκλησίᾳ ἐπιλυθήσεται. καὶ γὰρ κινδυνεύομεν ἐγκα-  
 λείσθαι στάσεως περὶ τῆς σήμερον μηδενὸς αἰτίου

33. **συνεβίβασαν**] Rec. *προεβίβασαν*. The usual meaning of *συν-βιβάζειν* followed by an accusative is *instruct*, as in Is. xl. 14, quoted in 1 Cor. ii. 16, and often in LXX. This is probably the force of *συνβιβασθέντες* ... *eis epiginōsoun* in Col. ii. 2.

**ἐκ δὲ τοῦ ὄχλου**] sc. *τινὲς*.

35. **διοπετοῦς**] The statue was so designated in consequence of the tradition that it had fallen from heaven, the Ephesian Artemis being a personification of the vivifying power of nature. A similar tradition of the Tauric Artemis is preserved in Eur. *Iphig. T.* 977.

38. **ἀγοραῖοι**] sc. *ἡμέραι*, days on which the court of the proconsul was open for the administration of justice.

40. **στάσεως περὶ τῆς σήμερον**] *ἐκκλησίας* must be supplied after

ὑπάρχοντος, περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῇς συστροφῆς ταύτης. καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.

Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον μεταπεμφόμενος **20** ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας ἀσπασάμενος ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν. διελθὼν δὲ τὰ μέρη 2 ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα, ποιήσας τε μῆνας τρεῖς γενομένης ἐπι- 3 βουλῆς αὐτῷ ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο γνώμης τοῦ ὑποστρέφειν διὰ Μακεδονίας. συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας 4

τῆς σήμερον out of the last clause, not *στάσεως* as in the B.V. The town-clerk would hardly have denounced the gathering as a riot; for this was a criminal offence of the most serious character. He is really warning the people of the danger that they might incur that charge.

μηδενὸς αἰτίας] The B.V. takes this as = *μηδεμιᾶς αἰτίας*. But *μηδενός* is clearly masculine, and the clause points out that there was no guilty person upon whom the responsibility of this uproar could be laid.

περὶ οὗ ... τῆς συστροφῆς] The weight of MS. authority inclines in favour of adding a second *ου* after *οὗ*, and a third *περι* before *τῆς*. But the introduction of the negative *οὐ* may well be an error of transcription, the scribe failing to observe that the previous negative *μηδενός* affects this clause and makes *οὐ* redundant. A third *περί* in two lines would be intolerable, and must be due to some primitive corruption.

1. μεταπεμφόμενος] Some ancient MSS. *προσκαλεσαμενος*.

3. γνώμης] Some ancient MSS. *γνώμη*. But MS. authority is in favour of *γνώμης*, which suits the sense better.

4. συνείπετο] The verb is in the singular, indicating that Sopater was the responsible trustee of the whole fund, though individual churches sent also their several deputies.

ἄχρι τῆς Ἀσίας] The omission of these words in some ancient MSS. seems due to a misconception of their meaning. This clause forms really an antithesis to *Ἀσianoὶ δὲ ...*, and enumerates the deputies who travelled with Paul to Philippi, while that records the addition of two members at Troas. Thence the whole party proceeded together to Jerusalem.

Σώπατρος Πύρρον Βeroιαῖος, Θεσσαλονικέων δὲ Ἀρίσ-  
 αρχος, καὶ Σέκουνδος καὶ Γαῖος Δερβαῖος καὶ Τιμόθεος·  
 5 Ἀσιανοὶ δὲ Τύχικος καὶ Τρόφιμος—οὔτοι δὲ προσελ-  
 6 θόντες ἔμενον ἡμᾶς ἐν Τρωάδι· ἡμεῖς δὲ ἐξεπλεύσαμεν  
 μετὰ τὰς ἡμέρας τῶν ἀξύμων ἀπὸ Φιλίππων, καὶ  
 ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν  
 7 πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά. Ἐν δὲ  
 τῇ μιᾷ τῶν σαββάτων συνηγμένων ἡμῶν κλάσαι ἄρτον  
 ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξίεναι τῇ ἐπαύριον,  
 8 παρέτεινεν τε τὸν λόγον μέχρι μεσονυκτίου. ἦσαν δὲ  
 9 λαμπάδες ἱκαναὶ ἐν τῷ ὑπερφῶ οὗ ἦμεν συνηγμένοι. καθε-  
 ξόμενος δὲ τις νεανίας ὀνόματι Εὐτυχος ἐπὶ τῆς θυρίδος,  
 καταφερόμενος ὕπνῳ βαθεῖ διαλεγόμενου τοῦ Παύλου,

**Θεσσαλονικέων]** Prominence is given to the name of the church as an indication of the representative capacity in which Aristarchus went. Local designations, on the contrary, like Βeroιαῖος and Δερβαῖος, follow the name.

**Ἀσιανὸι δὲ]** Here again the name of the church-group precedes the names of its representatives. δὲ cannot possibly be a mere copulative (as rendered in the B.V.), following as it does several connecting particles, καὶ ... καὶ. It really marks the commencement of a new clause Ἀσιανὸι ... ἔμενον.

**οὔτοι δὲ]** Some ancient mss. omit δὲ. It may have been inserted through a misconception of the true sense. οὔτοι repeats the subject Ἀσιανὸι with emphasis (as in xvii. 6, 24) in order to contrast the two parties, one arriving from Europe, the other from Asia.

**προσελθόντες]** Rec. *προελθόντες* with some ancient mss. If genuine, this means that the Asiatic party arrived first at Troas.

**ἄχρι]** The limit of time spent on the way from Philippi to Troas was five days. ἄχρι = *within*.

**μιᾷ τ. σαββάτων]** This Hebraism is found in all the Gospels and in the first epistle to the Corinthians.

**ἡμῶν]** Rec. *τῶν μαθητῶν*. This is apparently a correction suggested by the fact that Paul's address was specially directed to the disciples at Troas; but his companions were certainly present also at the farewell meeting.

**9.** The present part, *καταφερόμενος* describes the increasing

ἐπὶ πλείον κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ  
 τριστέγου κάτω καὶ ἦρθη νεκρός. καταβάς δὲ ὁ Παῦλος 10  
 ἐπέπεσεν αὐτῷ καὶ συνπεριλαβὼν εἶπεν Μὴ θορυβεῖσθε,  
 ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. ἀναβὰς δὲ καὶ κλάσας 11  
 τὸν ἄρτον καὶ γευσάμενος ἐφ' ἱκανόν τε ὁμιλήσας ἄχρι  
 αὐγῆς οὕτως ἐξῆλθεν. ἤγαγον δὲ τὸν παῖδα ξῶντα, καὶ 12  
 παρεκλήθησαν οὐ μετρίως. Ἡμεῖς δὲ προ- 13  
 ελθόντες ἐπὶ τὸ πλοῖον ἀνίχθημεν ἐπὶ τὴν Ἀσσον,  
 ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον, οὕτως 14  
 γὰρ διατεταγμένος ἦν μέλλων αὐτὸς πεξεύειν. ὥς δὲ 14  
 συνέβαλλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν  
 ἦλθομεν εἰς Μιτυλήνην, καὶ ἐκεῖθεν ἀποπλεύσαντες τῇ 15  
 ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου, τῇ δὲ ἐτέρᾳ  
 παρεβάλομεν εἰς Σάμον, τῇ δὲ ἐχομένῃ ἦλθομεν εἰς 16  
 Μίλητον· κεκρίκει γὰρ ὁ Παῦλος παραπλεύσαι τὴν 16  
 Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ

oppression of heavy sleep during the discourse, ending in the final catastrophe, which is expressed by the aorist *κατενεχθεῖς*.

10. *θορυβεῖσθε*] This verb is used in Matt. ix. 23 and Mark v. 39 likewise, to denote cries of mourning for the dead.

12. A subject has to be supplied from the context for *ἤγαγον*. Evidently the clause refers to the friends or parents of Eutychus, who took him home rejoicing after the Christian assembly had broken up. He had, doubtless, remained in the house till then.

14. *συνέβαλλεν*] There is a reading *συνέβαλεν*, but of inferior authority. The force of the imperfect is not very clear: it probably indicates that Paul fell in with the ship while still on his way to Assos, and was taken on board at once instead of proceeding to Assos, as intended.

15. *κατηντήσαμεν* denotes arrival at the day's destination. *παρεβάλομεν* is the regular nautical phrase for bringing to alongside a landing-place: it does not necessarily imply landing.

*ἐτέρᾳ*] Some mss. read *ἐσπερᾳ*.

*τῇ δὲ ἐχομένῃ*] Rec. καὶ μέιναντες ἐν Τρωγυλλίῳ τῇ ἐχομένῃ. This probably originated in a marginal comment founded on an itinerary, which named Trogyllium as a common halting-place.

Ἀσία, ἔσπευδεν γὰρ εἰ δυνατὸν εἶη αὐτῷ τὴν ἡμέραν  
 τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.  
 17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον μετε-  
 18 καλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ὥς δὲ  
 παρεγένοντο πρὸς αὐτὸν εἶπεν αὐτοῖς Ὑμεῖς ἐπί-  
 στασθε ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν  
 Ἀσίαν πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην,  
 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ  
 δακρύων καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς  
 20 ἐπιβουλαῖς τῶν Ἰουδαίων ὥς οὐδὲν ὑπεστειλάμην τῶν  
 συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς  
 21 δημοσίᾳ καὶ κατ' οἴκους, διαμαρτυρόμενος Ἰουδαίοις  
 τε καὶ Ἑλλησιν τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν  
 22 εἰς τὸν κύριον ἡμῶν Ἰησοῦν. καὶ νῦν ἰδοὺ δεδεμένος  
 ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν  
 23 αὐτῇ συναντήσοντα ἐμοὶ μὴ εἰδώς, πλὴν ὅτι τὸ πνεῦμα  
 τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται μοι λέγον ὅτι  
 24 δεσμὰ καὶ θλίψεις με μένουσιν ἄλλ' οὐδενὸς λόγου  
 ποιῶμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ ὥς τελειώσω τὸν

18. Ὑμεῖς] The speaker is appealing to the personal knowledge of his hearers.

ἐπέβην εἰς] This phrase is used to denote riding, driving, or sailing, to a place. In the Acts it always refers to a voyage (xxi. 2, 4, 6, xxvii. 2). Here, then, it recalls the time when Paul first started for Ephesus by sea three years before with the express design of planting the Gospel in Asia. Instead of πῶς after Ἀσίαν one ms. adds *ὡς τριετιαν ἡ καὶ πλείον ποταμῶς μεθ' ὑμῶν ἢν παντός χρόνου*.

20. ὑπεστειλάμην ... τ. μὴ ἀναγγ.] These words recur in v. 27, and are there followed by an accus. *βουλῆν*: here likewise οὐδὲν is the object of ἀναγγεῖλαι. The redundant negatives correspond to the ordinary rules of Greek construction.

22. ἐγὼ] By the emphatic insertion of the personal pronoun the apostle urges that *he* could do no more, being already bound in spirit and shortly doomed to material bonds: the elders must now carry on his work.

24. τὴν ψυχὴν] Rec. οὐδὲ ἔχω τ. ψυχὴν μου. The addition represents an effort to remove the confusion of two declarations in the



δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ. καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι 25 ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν· διότι μαρτύρομαι ὑμῖν ἐν 26 τῇ σήμερον ἡμέρᾳ ὅτι καθαρὸς εἰμι ἀπὸ τοῦ αἵματος πάντων, οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι πᾶσαν 27 τὴν βουλὴν τοῦ θεοῦ ὑμῖν. προσέχετε ἑαυτοῖς καὶ 28 παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. ἐγὼ οἶδα ὅτι 29 εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς

original text, *I hold my life of no account that I may finish my course with joy, and I do not hold my life so precious as the finishing* .... The variation of MSS. between τελειῶσαι and τελειώσω arises out of the same confusion of thought. Rec. inserts μετὰ χαρᾶς after δρόμον μου.

25. βασιλείαν] Rec. adds τοῦ Θεοῦ.

28. προσέχετε] Rec. adds οὖν.

ἐκκλησίαν τοῦ θεοῦ] The MSS. vary, many of them changing θεοῦ into Κυρίου, or coupling together θεοῦ and Κυρίου. But these seem to be alterations devised in order to remove the obscurity of the clause which follows; for the phrase ἐκκλ. τ. Κυρίου is unknown to the N. T., while ἐκκλ. τ. θεοῦ occurs constantly in the epistles of Paul, who viewed the Church, like Israel of old, as the congregation of God. Moreover, this passage is directly founded on the LXX. version of Is. xliii. 21, τὸ γένος μου τὸ ἐκλεκτόν, λάον μου ὃν περιποιήσάμην. The subject of the second clause is their God who, by free gifts and mercies, redeemed his people unto himself: here, too, God is the subject of περιποιήσατο, not the God-man.

τοῦ αἵματος τοῦ ἰδίου] Rec. τοῦ ἰδίου αἵματος, which introduces an intolerable confusion between the divine and human nature of the God-man. But the ancient text hardly admits the rendering *his own blood*. If genuine, it must mean *the blood of his own*, sc. Son. But probably ἰδίου represents some primitive corruption of the text; perhaps ιδιουμου was the original text and the latter letters have been dropped in transcription owing to their identity with the preceding.

29. ἀφιξίν] This sense, *departure*, belongs to later Greek (comp. Jos. Ant. iv. 8. 47). In classical Greek it denoted *arrival* or *return from exile*.

- 30 μὴ φειδόμενοι τοῦ ποιμνίου, καὶ ἐξ ὑμῶν αὐτῶν ἀνα-  
στήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀποσπᾶν  
31 τοὺς μαθητὰς ὀπίσω ἑαυτῶν· διὸ γρηγορεῖτε, μνημο-  
νεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμεν  
32 μετὰ δακρύων νουθετῶν ἕνα ἕκαστον. καὶ τὰ νῦν παρα-  
τίθεται ὑμᾶς τῷ κυρίῳ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ  
τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν  
33 ἐν τοῖς ἡγιασμένοις πᾶσιν. ἀργυρίου ἢ χρυσοῦ ἢ  
34 ἱματισμοῦ οὐδενὸς ἐπεθύμησα· αὐτοὶ γινώσκετε ὅτι ταῖς  
χρεῖαις μου καὶ τοῖς οὖσι μετ' ἐμοῦ ὑπηρετήσαν αἱ χεῖρες  
35 αὐταί. πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας δεῖ  
ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν  
λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν Μακάριόν  
36 ἐστὶν μάλλον διδόναι ἢ λαμβάνειν. καὶ ταῦτα εἰπὼν  
θεῖς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσήνυξάτο.  
37 ἱκανὸς δὲ κλαυθμὸς ἐγένετο πάντων, καὶ ἐπιπεσόντες  
38 ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν, ὁδυνά-  
μενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει ὅτι οὐκέτι  
μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέεμπον  
δὲ αὐτόν εἰς τὸ πλοῖον.
- 21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ'  
αὐτῶν, εὐθυδρομήσαντες ἦλθομεν εἰς τὴν Κῶ, τῇ δὲ  
2 ἐξῆς εἰς τὴν Ῥόδον, κακεῖθεν εἰς Πάταρα· καὶ εὐρόντες

30. *ἑαυτῶν*] The forcible use of the reflexive pronoun denounces the selfish eagerness of false Christians to turn the disciples of Christ into adherents of a party leader.

32. Rec. inserts *ἀδελφοί* after *ὑμᾶς*. Some mss. also have *θεῶ* instead of *κυρίῳ*.

1. *ἐγένετο ἀναχθῆναι*.] This form of expression indicates a somewhat tedious process of embarkation (comp. v. 5, and xxvii. 44). They found it hard in this case to tear themselves away from the Ephesians.

*ἀποσπασθέντας*] Some mss. read *-τες*, but this makes the separation take place after putting to sea. The nom. would also require a subsequent *καὶ* to connect the two participles.

*Πάταρα*] One ancient ms. adds *καὶ Μυρα*, probably because Myra

πλοῖον διαπερῶν εἰς Φοινίκην ἐπιβάντες ἀνήχθημεν.  
 ἀναφάναντες δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν 3  
 εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον,  
 ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον.  
 ἀνευρόντες δὲ τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας 4  
 ἑπτὰ, οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος μὴ  
 ἐπιβαίνειν εἰς Ἱεροσόλυμα. ὅτε δὲ ἐγένετο ἑξαρτίσαι 5  
 ἡμᾶς τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα προπεμπόν-  
 των ἡμᾶς πάντων σὺν γυναίξιν καὶ τέκνοις ἕως ἔξω τῆς  
 πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσ-  
 ευξάμενοι ἀπησπασάμεθα ἀλλήλους, καὶ ἐνέβημεν εἰς τὸ 6  
 πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.  
 Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντή- 7  
 σαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς  
 ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. τῇ δὲ ἐπαύριον 8  
 ἐξελθόντες ἦλθαμεν εἰς Καισαρίαν, καὶ εἰσελθόντες εἰς

was the principal port along that coast, and a regular place of call for ships sailing from Egypt or Syria to Greece or Italy (xxvii. 5). But Patara had advantages for the return voyage.

3. ἀναφάναντες] The reading ἀναφανέντες is probably a correction. The former means that they sighted Cyprus, the latter that they were shown it by the crew as they passed.

ἐκεῖσε] Thither the ship was bound to unlade her cargo.

4. ἐπιβαίνειν] Rec. ἀναβαίνειν. The subsequent context shows why ἐπιβαίνειν is preferred, viz. because they were going by sea to Ptolemais. The infinitive conveys in narrative form the force of an imperative, *Do not go on board*.

5. ἑξαρτίσαι ἡμᾶς] Rec. ἡμᾶς ἑξαρτίσαι. ἡμᾶς is really the object, and τὰς ἡμέρας the subject of the verb ἑξαρτίσαι, which retains its regular meaning *equip*, as in 2 Tim. iii. 17, and in Jos. Ant. iii. 2. 2. The ship which had brought the party to Tyre was to take them on to Ptolemais after unlading her cargo, and some fresh equipment was necessary for passengers and crew, who are all probably included in the word ἡμᾶς.

6. ἐνέβημεν] Rec. ἐπέβημεν. Some MSS. ἀνέβημεν.

8. ἦλθαμεν] Rec. οἱ περὶ τὸν Παῦλον ἦλθον. The addition has no meaning: it probably arose out of its use as a church lesson detached from the previous context.

τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν  
 9 ἐπτα ἐμείναμεν παρ' αὐτῷ. τούτῳ δὲ ἦσαν θυγατέρες  
 10 τέσσαρες παρθένοι προφητεύουσαι. Ἐπιμενόντων δὲ  
 ἡμέρας πλείους κατήλθεν τις ἀπὸ τῆς Ἰουδαίας προ-  
 11 φήτης ὀνόματι Ἀγαβος, καὶ ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας  
 τὴν ζώνην τοῦ Παύλου δίσας ἑαυτοῦ τοὺς πόδας καὶ  
 τὰς χεῖρας εἶπεν Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον  
 Τὸν ἄνδρα οὗ ἐστὶν ἡ ζώνη αὕτη οὕτως δήσουσιν ἐν  
 12 Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας  
 13 σαλῆμ. τότε ἀπεκρίθη ὁ Παῦλος Τί ποιεῖτε κλαίοντες  
 καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον  
 δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοιμῶς  
 14 ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ. μὴ πειθο-  
 μένου δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες Τοῦ κυρίου τὸ  
 θέλημα γινέσθω.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνο-

10. ἐπιμένειν and πλείους both denote an indefinite extension of their stay at Caesarea beyond the time originally intended, but not necessarily for *many* days. The text merely states that they stayed on longer than they meant (comp. xiii. 31).

13. συνθρύπτοντες] The proper meaning of θρύπτειν is to enfeeble and unman by effeminate habits. Here it conveys a protest against the mistaken kindness of friends, who by their tears and entreaties were combining with the prophets of coming evil to break down the resolution of the apostle.

ἐγὼ] The pronoun is emphatic: it introduces a confident assertion of his own fixed determination.

ἀποθανεῖν εἰς] The preposition combines with the verb to denote going to die at Jerusalem.

15. ἐπισκευασάμενοι] Rec. ἀποσκ. The mention here made of packing with a view to their journey up to Jerusalem has reference probably to the valuable alms in their charge, which they were about to present on their arrival.

ἀνεβαίνοντες] The imperfect tense here used denotes the start

μεν εἰς Ἱεροσόλυμα· συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ 16  
 Καισαρίας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί  
 τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ. Γενομένων δὲ ἡμῶν εἰς 17  
 Ἱεροσόλυμα ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί. τῇ 18  
 δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον,  
 πάντες τε παρεγένοντο οἱ πρεσβύτεροι. καὶ ἀσπασά- 19  
 μενος αὐτοὺς ἐξηγείτο καθ' ἐν ἑκάστον ὧν ἐποίησεν ὁ  
 θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ. οἱ δὲ 20  
 ἀκούσαντες ἐδόξαζον τὸν θεόν, εἰπὴν τε αὐτῷ Θεωρεῖς,  
 ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπι-  
 στευκότων, καὶ πάντες ξηλωταὶ τοῦ νόμου ὑπάρχουσιν·  
 κατηχήθησαν δὲ περὶ σοῦ ὅτι ἀποστασίαν διδάσκεις ἀπὸ 21  
 Μωυσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων  
 μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς ἔθεσιν περι-  
 πατεῖν. τί οὖν ἐστίν; πάντως ἀκούσονται ὅτι ἐλήλυθας. 22  
 τοῦτο οὖν ποιήσον ὅ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες 23

upon their journey : the arrival is recorded in v. 17 (comp. *ὑπέστρεφον* in viii. 25).

16. *ἄγοντες*] This present participle denotes the purpose for which the Caesareans accompanied the party, *viz.* to bring them to the house of Mnason. Had it been meant that they brought him (as rendered in the B. V.), it would have been *Μνάσωνα ἀγαγόντες*.

The clause inserted after *ξενισθῶμεν* in one ancient MS., *καὶ παραγενομένοι εἰς τινὰ κωμὴν ἐγενομεθα παρὰ*, is valuable as a marginal comment, preserving a primitive tradition that Mnason resided at a village on the way, at which they rested one night during the two days' journey to Jerusalem.

20. *ἐν τοῖς Ἰουδαίοις*] Rec. *Ἰουδαίων*.

21. *κατηχήθησαν*] This verb denotes a regular system of instruction : here it implies apparently the industrious circulation of reports to Paul's prejudice by Jews of Greece and Asia.

22. *πάντως ἄκ.*] Rec. *πάντως δεῖ πλῆθος συνελθεῖν*· *ἀκούσονται γάρ*, with some ms. support. The addition can hardly be genuine ; for the express object of the present proposal was to prevent such a gathering of the multitude as did actually occur afterwards. *πάντως* = *in any case*, whatever pains might be taken to conceal the presence of Paul.

- 24 τέσσαρες εὐχὴν ἔχοντες ἀφ' ἑαυτῶν. τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον ἐπ' αὐτοῖς ἵνα ξυρίσονται τὴν κεφαλὴν, καὶ γινώσκονται πάντες ὅτι ὦν κατήχηνται περὶ σοῦ οὐδὲν ἔστιν, ἀλλὰ στοιχεῖς καὶ
- 25 αὐτὸς φυλάσσω τὸν νόμον. περὶ δὲ τῶν πεπιστευκότων ἔθνων ἡμεῖς ἐπεστείλαμεν κρίναντες φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ αἷμα καὶ πνικτὸν καὶ πορνείαν.
- 26 τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσήει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά.
- 27 Ὡς δὲ ἔμελλον αἱ ἐπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον πάντα τὸν ὄχλον καὶ ἐπέβαλαν ἐπ' αὐτὸν τὰς χεῖρας,
- 28 κράζοντες Ἄνδρες Ἰσραηλείται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῇ διδάσκων, ἔτι τε καὶ Ἑλλήνας εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον
- 29 τόπον τούτον. ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ

23. ἀφ' ἑαυτῶν] Rec. with some mss. ἐφ' ἑαυτῶν, to which it is difficult to assign any meaning. The text intimates that these men had taken the vow upon them on their own initiative; the phrase occurs in Luke xii. 57 and 2 Cor. iii. 5 as well as the fourth gospel.

24. στοιχεῖς] This is a neutral term in itself, applied indifferently to any kind of walk, right or wrong: it is qualified by the participle following, which indicates a life in conformity with the Law.

25. ἐπεστείλαμεν] See note on xv. 20.

κρίναντες] Rec. inserts after this μηδὲν τοιοῦτον τηρεῖν αὐτούς, εἰ μὴ before φυλάσσεσθαι. It was probably a marginal explanation founded on xv. 23.

26. διαγγέλλων] Elsewhere this verb denotes publication (Luke ix. 60, Rom. ix. 17), and this seems to be its meaning here. He attended in the temple by way of giving public notice of the consummation of the vows within seven days. The present participle indicates a purpose.

ἱερὸν εἰσήγαγεν ὁ Παῦλος. ἐκινήθη τε ἡ πόλις ὅλη καὶ 30  
ἐγένετο συνδρομὴ τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ  
Παύλου εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλεί-  
σθησαν αἱ θύραι. Ζητούντων τε αὐτὸν ἀποκτεῖναι 31  
ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης ὅτι ὅλη συνχύν-  
νεται Ἱερουσαλὴμ, ὅς ἐξαυτῆς παραλαβὼν στρατιώτας 32  
καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς, οἱ δὲ ἰδόντες  
τὸν χιλιάρχον καὶ τοὺς στρατιώτας ἐπαύσαντο τύ-  
πτοντες τὸν Παῦλον. τότε ἐγγίσας ὁ χιλιάρχος ἐπέλά- 33  
βετο αὐτοῦ καὶ ἐκέλευσε δεθῆναι ἀλύσει δυσί, καὶ  
ἐπυνθάνετο τίς εἷη καὶ τί ἐστὶν πεποικώς· ἄλλοι δὲ 34  
ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ  
γινῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον ἐκέλευσεν ἄγεσθαι  
αὐτὸν εἰς τὴν παρεμβολήν. ὅτε δὲ ἐγένετο ἐπὶ τοὺς 35  
ἀναβαθμούς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρα-  
τιωτῶν διὰ τὴν βίαν τοῦ ὄχλου, ἠκολούθει γὰρ τὸ 36  
πλῆθος τοῦ λαοῦ κρίζοντες Αἴρε αὐτόν.  
Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος 37  
λέγει τῷ χιλιάρχῳ Εἰ ἔξεστίν μοι εἰπεῖν τι πρὸς σέ;  
ὁ δὲ ἔφη Ἑλληνιστὶ γινώσκεις; οὐκ ἄρα σὺ εἶ ὁ 38  
Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας  
καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίου  
ἄνδρας τῶν σικαρίων; εἶπεν δὲ ὁ Παῦλος Ἐγὼ ἄνθρω- 39

31. *συνχύννεται*] Rec. *συγκέχυνται*. The present agrees better with the circumstances than the perfect, for the uproar was only just beginning, and had not spread beyond the courts of the temple.

34. *ἐπιφωνεῖν* denotes an outcry against a person (comp. xxii. 24).

*παρεμβολήν*] This word may denote either a camp or an army, as in 1 Macc. and in Heb. xi. 34 : here it designates either the fortress or the soldiers' quarters in it.

38. The sentence is affirmative, not interrogative, as is seen by the position of *ἄρα σὺ*.

39. *ἄνθρωπος Ἰουδ.*] The word *ἄνθρωπος* is here used where Paul is merely stating the fact of his nationality ; but in xxii. 3, when he

πος μὲν εἰμι Ἰουδαῖος, Ταρσεὺς τῆς Κιλικίας, οὐκ ἀσήμε-  
 πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλήσαι  
 40 πρὸς τὸν λαόν. ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος  
 ἐστῶς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ,  
 πολλῆς δὲ σιγῆς γενομένης προσεφώνησεν τῇ Ἑβραϊδὶ  
 22 διαλέκτῳ λέγων Ἀνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ  
 2 μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας.—ἀκούσαντες δὲ ὅτι  
 τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς μᾶλλον παρέ-  
 3 σχον ἡσυχίαν. καὶ φησιν—Ἐγὼ εἰμι ἀνὴρ Ἰουδαῖος,  
 γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος  
 δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ,  
 πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῷου νόμου,  
 4 ξηλωτῆς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστέ  
 4 σήμερον, ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου,  
 δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἄνδρας τε καὶ  
 5 γυναῖκας, ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ  
 πρεσβυτέρειον· παρ' ὧν καὶ ἐπιστολὰς δεξιόμενος πρὸς  
 τοὺς ἀδελφούς εἰς Δαμασκὸν ἐπορευόμην ἄξων καὶ τοὺς  
 ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ ἵνα τιμωρηθῶσιν.  
 6 Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ  
 περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιεστράψαι  
 7 φῶς ἱκανὸν περὶ ἐμέ, ἔπεσά τε εἰς τὸ ἔδαφος καὶ ἤκουσα  
 8 φωνῆς λεγούσης μοι Σαούλ Σαούλ, τί με διώκεις; ἐγὼ  
 δὲ ἀπεκρίθην Τίς εἰ, κύριε; εἰπέν τε πρὸς ἐμέ Ἐγὼ  
 9 εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. οἱ δὲ σὺν ἐμοὶ

is vindicating his claim to be heard by his fellow-countrymen, he uses the term *ἀνὴρ* Ἰουδ. just as *ἄνδρες* is employed in oratorical appeals to express the rights and dignity of men.

40. πολλῆς σιγῆς] This phrase denotes a considerable abatement of the uproar, not 'a great silence' as the B.V. renders it.

5. ἐκεῖσε ὄντας] The adverb *ἐκεῖσε* implies an important limitation in the scope of the commission, for it restricts it to those who had come thither (comp. xxi. 3); in other words, residents are excluded from its action, which extended to refugees only.



ὄντες τὸ μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ ἤκουσαν  
τοῦ λαλοῦντός μοι. εἶπον δέ τί ποιήσω, κύριε; ὁ δὲ 10  
κύριος εἶπεν πρὸς με Ἄναστās πορεύου εἰς Δαμασκόν,  
καὶ ἐκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακται σοι  
ποιῆσαι. ὥς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ 11  
φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι  
ἦλθον εἰς Δαμασκόν. Ἀνανίας δέ τις, ἀνὴρ εὐλαβὴς 12  
κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατ-  
οικούντων Ἰουδαίων, ἐλθὼν πρὸς ἐμέ καὶ ἐπιστās εἶπέν 13  
μοι Σαυὺλ ἀδελφέ, ἀνάβλεψον· καὶ γὰρ αὐτῇ τῇ ὥρᾳ  
ἀνέβλεψα εἰς αὐτόν. ὁ δὲ εἶπεν Ὁ θεὸς τῶν πατέρων 14  
ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ καὶ  
ιδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος  
αὐτοῦ, ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους 15  
ὧν ἑώρακας καὶ ἤκουσας. καὶ νῦν τί μέλλεις; ἀναστās 16

9. ἐθεάσαντο] Rec. adds καὶ ἐμφοβοὶ ἐγένοντο.

11. οὐκ ἐνέβλεπον] One ancient MS. οὐδεν ἐβλεπον. As ἐμβλέπειν describes looking at some object, expressed or understood, it is necessary to supply an object for the context. Saul could not look on his companions or earthly surroundings, being blinded by excess of light.

12. μαρτυρούμενος] Comp. vi. 3.

13. ἐπιστās] As this verb is employed in the third gospel and the Acts to describe the sudden appearance of heavenly beings as well as the intervention of a deliverer or an enemy, *stand over* is a more appropriate and exact rendering than *stand by*.

ἀνάβλεψον] This verb combines the two senses *look up* and *recover sight* (comp. ix. 17, 18).

14. προεχειρίσατο] This verb describes the formative effect of God's providence in shaping his human instruments for the work to which he has called them (comp. iii. 20). Saul's whole life had been a preparation for his apostleship: accordingly Gal. i. 15 speaks of God as separating him, *i.e.* setting him apart, from his mother's womb for the work to which he afterwards called him.

15. ὅτι] There is no causal connexion between this verse and the preceding; and ὅτι cannot therefore be properly rendered *for*. The verse records the purport of a heavenly utterance.

βάπτισαι καὶ ἀπόλousαι τὰς ἁμαρτίας σου ἐπικαλεσά-  
 17 μενος τὸ ὄνομα αὐτοῦ. Ἐγένετο δέ μοι ὑποστρέψαντι  
 εἰς Ἱερουσαλήμ καὶ προσευχομένου μου ἐν τῷ ἱερῷ  
 18 γενέσθαι με ἐν ἐκστάσει καὶ ἰδεῖν αὐτὸν λέγοντά μοι  
 Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ, διότι οὐ  
 19 παραδέχονται σου μαρτυρίαν περὶ ἐμοῦ. καὶ ἐγὼ εἶπον  
 Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ  
 δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ·  
 20 καὶ ὅτε ἐξεχύνετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός  
 σου, καὶ αὐτὸς ἤμην ἐφeskῶς καὶ συνευδοκῶν καὶ φυλάσ-  
 21 σων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. καὶ εἶπεν πρὸς  
 με Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.  
 22 Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου  
 καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες Αἰρε ἀπὸ τῆς  
 23 γῆς τὸν τοιοῦτον, οὐ γὰρ καθῆκεν αὐτὸν ζῆν. κραυγα-  
 ζόντων τε αὐτῶν καὶ ῥιπτούντων τὰ ἱμάτια καὶ κοινορτὸν  
 24 βαλλόντων εἰς τὸν ἀέρα ἐκέλευσεν ὁ χιλιάρχος εἰσάγεσθαι  
 αὐτὸν εἰς τὴν παρεμβολήν, εἶπας μαστιξίν ἀνετάξεσθαι  
 αὐτὸν ἵνα ἐπιγνῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.  
 25 ὥς δὲ προέτειναν αὐτὸν τοῖς ἱμάσιν εἶπεν πρὸς τὸν

16. **βάπτισαι**] The middle voice marks the spontaneous action of a candidate seeking baptism (comp. *ἐβαπτίσαντο* in 1 Cor. x. 2, and *βαπτίζονται* in Mark vii. 4).

19. **αὐτοί**] The pronoun is emphatic: *they* know what I did, and therefore will not listen to me now.

20. **μάρτυρος**] The meaning *martyr* belongs to later Christian usage: such a rendering here ignores the connexion between *μάρτυρος* and the preceding *μαρτυρίαν*.

22. **Ἦκουον ... καὶ ἐπῆραν**] The imperfect denotes the listening attitude which the people had maintained throughout the previous speech: the aorist marks its sudden interruption at this point, as indicated in the B. V. by the addition of *then*.

**καθῆκεν**] Rec. *καθήκον*. The past time is here used by the people apparently in reference to their former attempt on Paul's life. We were right, they urge, in seeking to kill him: he was not fit to live.

ἐστὼτα ἐκατόνταρχον ὁ Παῦλος Εἰ ἄνθρωπον Ῥωμαῖον  
καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίξειν; ἀκούσας δὲ ὁ 26  
ἐκατοντάρχης προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν λέγων  
Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός  
ἐστιν. προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ Λέγε 27  
μοι, σὺ Ῥωμαῖός εἶ; ὁ δὲ ἔφη Ναί. ἀπεκρίθη δὲ ὁ 28  
χιλιάρχος Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην  
ἐκτησάμην. ὁ δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι.  
εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν 29  
ἀνετάξαι καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνοὺς ὅτι  
Ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν ἦν δεδεκώς.

Τῇ δὲ ἐπαύριον βουλόμενος γινῶναι τὸ ἀσφαλές τὸ 30  
τί κατηγορεῖται ὑπὸ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ  
ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέ-  
δριον, καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.  
ἀτεινίσας δὲ Παῦλος τῷ συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί, 23  
ἐγὼ πίσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ  
ἄχρι ταύτης τῆς ἡμέρας. ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέ- 2  
ταξεν τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα.  
τότε ὁ Παῦλος πρὸς αὐτόν εἶπεν Τύπτειν σε μέλλει 3  
ὁ θεός, τοίχῃ κεκονιαμένε· καὶ σὺ κύθη κρίνων με κατὰ  
τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; οἱ 4  
δὲ παρεστῶτες εἶπαν Τὸν ἀρχιερέα τοῦ θεοῦ λοιδο-

26. Rec. inserts Ὅρα before Τί μέλλεις.

23. καὶ] This word throws an emphasis on the following γεγέννημαι. I not only am a citizen, but was so born.

29. The two clauses ὅτι ... ὅτι are both dependent on ἐπιγνοὺς. He perceived at once that Paul was a Roman citizen, and that he had bound him. It was the combination of the two facts that caused his alarm.

30. Rec. inserts ἀπὸ τῶν δεσμῶν after ἔλυσεν αὐτόν.

1. πεπολίτευμαι] Paul here claims to have loyally fulfilled his duty as a citizen in the commonwealth of Israel toward God its king (comp. Phil. i. 27, iii. 20).

5 ρεῖς ; ἔφη τε ὁ Παῦλος Οὐκ ἤδειν, ἀδελφοί, ὅτι ἐστὶν  
 ἀρχιερεὺς· γέγραπται γὰρ ὅτι Ἄρχοντα τοῦ λαοῦ σοῖ  
 6 οὐκ ἐρεῖς κακῶς. Γινούς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος  
 ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἔκραξεν ἐν  
 τῷ συνεδρίῳ Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι,  
 υἱὸς Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν  
 7 κρίνομαι. τοῦτο δὲ αὐτοῦ λαλοῦντος ἐγένετο στάσις  
 τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος.  
 8 Σαδδουκαῖοι γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μήτε  
 ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ  
 9 ἀμφοτέρω. ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες  
 τινὲς τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων διε-  
 μάχοντο λέγοντες Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἄν-  
 θρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος—  
 10 Πολλῆς δὲ γινομένης στάσεως φοβηθεὶς ὁ χιλιάρχος  
 μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν ἐκέλευσεν τὸ στρά-  
 τευμα καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν  
 11 τε εἰς τὴν παρεμβολήν. Τῇ δὲ ἐπιούσῃ νυκτὶ  
 ἐπιστάς αὐτῷ ὁ κύριος εἶπεν Θάρσει, ὥς γὰρ διεμαρ-  
 τύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ οὕτω σε δεῖ καὶ  
 12 εἰς Ῥώμην μαρτυρῆσαι. Γενομένης δὲ ἡμέρας  
 ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἐαυτοὺς  
 λέγοντες μήτε φαγεῖν μήτε πίνειν ἕως οὗ ἀποκτείνωσιν  
 13 τὸν Παῦλον. ἦσαν δὲ πλείους τεσσαεράκοντα οἱ ταύτην

5. ἐστὶν] The real subject of this verb is the unknown speaker, whoever he might be ; and the clause should be rendered, *I wish not that it was the high priest (who spoke)*. The B. V. makes Ananias the subject.

6. κρίνομαι] Rec. inserts ἐγὼ before this.

7. λαλοῦντος] Some mss. εἰπόντος. Rec. λαλήσαντος. The aorist seems rather more appropriate, as it makes the dissension consequent on the words, not coincident with them.

ἐγένετο] Some mss. ἐπέπεσε.

9. Rec. adds μὴ θεομαχῶμεν after ἄγγελος. It was probably a marginal comment suggested by the kindred passage in v. 39.

τὴν συνωμοσίαν ποιησάμενοι· οἵτινες προσελθόντες τοῖς 14 ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπαν Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ 15 χιλιάρχῳ σὺν τῷ συνεδρίῳ ὅπως καταγάγῃ αὐτὸν εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἑτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν. Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς 16 Παύλου τὴν ἐνέδραν παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ. προσκαλε- 17 σάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατονταρχῶν ἔφη Τὸν νεανίαν τοῦτον ἄπαγε πρὸς τὸν χιλιάρχον, ἔχει γὰρ ἀπαγγεῖλαι τι αὐτῷ. ὁ μὲν οὖν παραλαβὼν αὐτὸν 18 ἤγαγεν πρὸς τὸν χιλιάρχον καὶ φησιν Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σέ, ἔχοντά τι λαλήσαι σοι. ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ 19 ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο Τί ἐστίν ὃ ἔχεις ἀπαγγεῖλαι μοι; εἶπεν δὲ ὅτι Οἱ Ἰουδαῖοι συνέθεντο 20 τοῦ ἐρωτήσαι σε ὅπως αὔριον τὸν Παῦλον καταγάγῃς εἰς τὸ συνέδριον ὡς μέλλον τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ· σὺ οὖν μὴ πεισθῇς αὐτοῖς, ἐνεδρεύουσιν γὰρ 21 αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πεῖν ἕως οὗ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσὶν ἑτοιμοὶ προσδεχόμενοι

14. Ἀναθέματι ἀνεθ.] For this emphatic reduplication compare v. 28.

15. καταγάγῃ αὐτόν] Rec. αὔριον αὐτόν καταγάγῃ.

ἀνελεῖν αὐτόν] One MS. adds εἰν δεη καὶ αποθανεῖν.

20. μέλλον] The scheme of the conspirators was to secure the consent of the chief captain by holding out the hope of his obtaining further information. Rec. reads μέλλοντες: the clause in that case conveys the pretext which they were about to put forward that they desired further information.

22 τὴν ἀπὸ σοῦ ἐπαγγελίαν. ὁ μὲν οὖν χιλιάρχος ἀπέ-  
 λυσε τὸν νεανίσκον παραγγείλας μηδενὶ ἐκλαλῆσαι ὅτι  
 23 ταῦτα ἐνεφάνισας πρὸς ἐμέ. Καὶ προσκαλεσάμενός  
 τινας δύο τῶν ἑκατονταρχῶν εἶπεν Ἑτοιμάσατε στρα-  
 τιώτας διακοσίους ὅπως πορευθῶσιν ἕως Καισαρίας, καὶ  
 ἱππεῖς ἑβδομήκοντα καὶ δεξιολάβους διακοσίους, ἀπὸ  
 24 τρίτης ὥρας τῆς νυκτός, κτήνη τε παραστήσαι ἵνα  
 ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φίλικα  
 25 τὸν ἡγεμόνα, γράψας ἐπιστολὴν ἔχουσαν τὸν τύπον  
 26 τοῦτον Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φίλικι  
 27 χαίρειν. Τὸν ἄνδρα τοῦτον συλλημφθέντα ὑπὸ τῶν  
 Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν ἐπιστάς  
 σὺν τῷ στρατεύματι ἐξειλίμην, μαθὼν ὅτι Ῥωμαῖός  
 28 ἐστίν, βουλόμενός τε ἐπιγνῶναι τὴν αἰτίαν δι' ἣν ἐνεκά-  
 29 λουν αὐτῷ κατήγαγον εἰς τὸ συνέδριον αὐτῶν. ὃν εὗρον  
 ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν  
 30 δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἔγκλημα. μνη-  
 θεΐσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα ἔσεσθαι ἐξαυτῆς  
 ἔπεμψα πρὸς σέ, παραγγείλας καὶ τοῖς κατηγόροις  
 31 λέγειν πρὸς αὐτὸν ἐπὶ σοῦ. Οἱ μὲν οὖν  
 στρατιῶται κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαβόντες  
 τὸν Παῦλον ἤγαγον διὰ νυκτός εἰς τὴν Ἀντιπατρίδα·  
 32 τῇ δὲ ἐπαύριον ἔασαντες τοὺς ἱππεῖς ἀπέρχεσθαι σὺν  
 33 αὐτῷ ὑπέστρεψαν εἰς τὴν παρεμβολήν· οἳτινες εἰς-  
 ελθόντες εἰς τὴν Καισαρίαν καὶ ἀναδόντες τὴν ἐπιστολὴν

24. At end of this verse one ms. adds *εφοβηθη γαρ μηποτε αρπα-  
 σαντες αυτον οι Ιουδαιοι αποκτεινωσι, και αυτος μεταξυ εγκλημα εχη ως  
 αργυριον ειληφως.*

28. *κατήγαγον εἰς τὸ σ. α.]* These words are omitted in some ancient  
 mss., but they are essential to the sense, as the context now stands.

29. One ms. adds at end of this verse *εξηγαγον αυτον μοις τη βιβλ.*

30. Rec. adds *ερρωσο* at the end of this verse, which was common  
 at the end of Greek letters, as *vale* in Latin. But the passage  
 contains only the substance of the despatch, not the actual words.

τῷ ἡγεμόνι παρέστησαν καὶ τὸν Παῦλον αὐτῷ. ἀναγνοὺς 34  
δὲ καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχείας ἐστὶν καὶ πυθόμενος  
ὅτι ἀπὸ Κιλικίας Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ 35  
κατήγοροί σου παριγένωνται· κελεύσας ἐν τῷ πραι-  
τωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι αὐτόν.

Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας 24  
μετὰ πρεσβυτέρων τινῶν καὶ ῥήτορος Τερτύλλου τινός,  
οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου.  
κληθέντος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος 2  
λέγων Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ διορ-  
θωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας  
πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, 3  
μετὰ πάσης εὐχαριστίας. ἵνα δὲ μὴ ἐπὶ πλεῖόν σε 4  
ἐνκόπτω, παρακαλῶ ἀκούσαί σε ἡμῶν συντόμως τῇ σῇ  
ἐπιεικίᾳ. εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ 5  
κινούντα στάσεις πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν  
οἰκουμένην πρωτοστάτην τε τῆς τῶν Ναζωραίων αἰρέ-  
σεως, ὅς καὶ τὸ ἱερόν ἐπείρασεν βεβηλῶσαι, ὃν καὶ 6  
ἐκρατήσαμεν, παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ 8

1. πρεσβυτέρων τινῶν] Rec. τῶν πρεσβυτέρων.

ἐνεφάνισαν] This verb has been previously used of an official report (xxiii. 15, 22). Here and in xxv. 2, the addition of κατὰ gives the force of an official prosecution.

2. διορθωμάτων] Rec. κατορθωμάτων. This would mean *successes*, whereas the ancient text points to suppression of disorders; which agrees better with the context and the circumstances.

5. λοιμὸν] The LXX. employ this as a term of personal reproach in 1 Kings (Sam.) xxx. 22, Ps. i. 1.

πρωτοστάτην] Literally a soldier of the front rank: perhaps the orator intended to avail himself of the byword Nazarenes as a means of confounding Christians with the turbulent Galileans who disturbed the peace of Jerusalem at the feasts.

6. After ἐκρατήσαμεν Rec. inserts from some later mss., which contain it with variations, καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν· παρελθὼν δὲ Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ. Inde-

πάντων τούτων ἐπιγινῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.  
 9 συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες ταῦτα οὕτως  
 10 ἔχειν. Ἀπεκρίθη τε ὁ Παῦλος νεύσαντος αὐτῷ τοῦ  
 ἡγεμόνος λέγειν Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν  
 11 τῷ ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ περὶ ἑμαντοῦ  
 12 ἀπολογοῦμαι, δυναμένου σου ἐπιγινῶναι, ὅτι οὐ πλείους  
 εἰσὶν μοι ἡμέραι δώδεκα ἀφ' ἧς ἀνέβην προσκυνήσων εἰς  
 13 Ἱερουσαλὴμ, καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα  
 14 διαλεγόμενον ἢ ἐπίστασιν ποιῶντα ὄχλου οὔτε ἐν  
 ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν, οὐδὲ παρα-  
 στῆσαι δύνανταί σοι περὶ ὧν νυνὶ κατηγοροῦσίν μου.  
 15 ὁμολογῶ δὲ τοῦτό σοι ὅτι κατὰ τὴν ὁδὸν ἦν λέγουσιν  
 αἵρεσιν οὕτως λατρεύω τῷ πατρὶ ὁ Θεῷ, πιστεύων πᾶσι  
 τοῖς κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις γεγραμ-  
 16 μένοις, ἐλπὶδα ἔχων εἰς τὸν Θεόν, ἦν καὶ αὐτοὶ οὗτοι  
 προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε  
 16 καὶ ἀδίκων· ἐν τούτῳ καὶ αὐτὸς ἀσκήσας ἀπρόσκοπον συν-

pendently of its want of authority from ancient mss. this insertion connects the relative clause *παρ' οὗ* ... with Lysias, not with Paul, to whom *ἀνακρίνας* clearly points: it is besides incredible that Tertullus should have chosen to attack the chief captain under the circumstances. The ancient text, however, seems defective in the absence of a principal verb.

8. *ἀνακρίνας*] A preliminary examination of a prisoner by a magistrate was called *ἀνάκρισις* by way of distinction from his final trial (comp. xxv. 26).

10. *εὐθύμως*] Rec. *εὐθυμότερον*.

14. *πιστεύων π. τ. κατὰ τ. νόμον*] This clause asserts *trust* in promise rather than *belief* in God's commandments: *the Law*, named in combination with the Prophets, designates the written books of the Law, and *κατὰ* denotes *throughout* those books, in a local sense. The apostle proclaims his trust in God's covenants written throughout the Law, and his promises written in the Prophets.

16. *ἐν τούτῳ*] Greek usage and the previous context both suggest the ellipsis of *τῷ χρόνῳ*. The rendering *in this hope*, which is suggested by *Herein* in the B. V. would require *ἐν ταύτῃ*.

*ἀπρόσκοπον*] This word describes a conscience untroubled by any stumbling-block of guilty thoughts (comp. Phil. i. 10).



εἶδησιν ἔχειν πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους διὰ παντός. δι' ἐτῶν δὲ πλείονων ἐλεημοσύνας ποιήσων εἰς 17 τὸ ἔθνος μου παρεγενόμην καὶ προσφοράς, ἐν αἷς εὐρόν 18 με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς ἔδει ἐπὶ 19 σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς ἐμέ,— ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὐρον ἀδίκημα στάντος 20 μου ἐπὶ τοῦ συνεδρίου ἢ περὶ μίᾳς ταύτης φωνῆς ἥς 21 ἐκέκραξα ἐν αὐτοῖς ἐστὼς ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν. Ἀνεβάλετο δὲ αὐτοὺς 22 ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἶπας Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ διαγνώσομαι τὰ καθ' ὑμᾶς διαταξάμενος τῷ ἑκατοντάρχῃ τηρεῖσθαι αὐτὸν 23 ἔχειν τε ἄνεσιν καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ. Μετὰ δὲ ἡμέρας τινὰς παρα- 24 γνόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὖσῃ Ἰουδαία μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν πίστεως. διαλεγο- 25 μένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔμφοβος γνόμενος ὁ Φῆλιξ ἀπεκρίθη Τὸ νῦν ἔχον πορεύου, καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε· ἄμα καὶ ἐλπίζων ὅτι χρήματα 26

18. ἐν αἷς] Rec. ἐν οἷς. The ancient text makes the relative refer to προσφοράς as its antecedent. These offerings were the occasion of his visit; so that he describes himself as engaged in the presentation when the attack was made upon him.

19. τινὲς δὲ] Some ancient mss. omit δέ, in which case τινὲς becomes the subject of εὐρον.

20. εἰ] Rec. δεῖ. So some ancient mss., but the imperfect is the ordinary mode of denoting non-fulfilment of a duty.

21. ἢ after ἀδίκημα is equivalent to ἄλλο ἢ.

ἐκέκραξα] This is a Hellenistic reduplication of ἐκραξα.

22. Ἀνεβάλετο ... Φῆλιξ] Rec. Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτούς.

24. ἰδίᾳ] Rec. omits this word.

26. Rec. inserts ὅπως λύσῃ αὐτόν after Παύλου.

δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου· διὸ καὶ πυκνότερον  
 27 αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ. Διετίας  
 δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον  
 Φῆστον· θέλων τε χάριτα καταθέσθαι τοῖς Ἰουδαίοις  
 ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

25 Φῆστος οὖν ἐπιβάς τῇ ἐπαρχείᾳ μετὰ τρεῖς ἡμέρας  
 2 ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρίας, ἐνεφάνισάν τε  
 αὐτῷ οἱ ἄρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ  
 3 τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν αἰτούμενοι χάριν  
 κατ' αὐτοῦ ὅπως μεταπέμψηται αὐτὸν εἰς Ἱερουσαλήμ,  
 4 ἐνέδραν ποιούντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. ὁ μὲν  
 οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον εἰς Και-  
 5 σαρίαν, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι· Οἱ  
 οὖν ἐν ὑμῖν, φησὶν, δυνατοὶ συνκαταβάντες εἴ τί ἐστιν ἐν  
 τῷ ἀνδρὶ ἄτοπον κατηγορεῖτωσαν αὐτοῦ·  
 6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτῶ ἢ δέκα,  
 καταβάς εἰς Καισαρίαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ  
 7 βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι. παραγενο-  
 μένου δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ ἀπὸ Ἱεροσολύμων

27. After Φῆστον one MS. inserts τον δε Παυλον εισεν εν τηρησει δια Δρουσιλλαν.

χάριτα καταθέσθαι] This phrase regards a favour conferred in the light of a deposit placed in the hands of the recipient, for which a due return is expected.

1. ἐπιβάς τῇ ἐπαρχείᾳ] ἐπαρχεία denotes the administrative province of a magistrate, not province in a local sense; nor could ἐπιβαίνειν be used with a dative for local entrance into a place; it denotes Festus' entrance on his duties as procurator.

2. οἱ ἄρχιερεῖς] Rec. ὁ ἀρχιερεὺς.

4. τηρεῖσθαι ... εἰς] The preposition indicates the previous conveyance of the prisoner to Caesarea; the verb declares his present detention there.

5. ἄτοπον] This word, originally *strange* or *irregular*, is applied both to physical evil as in xxviii. 6, and to moral evil as here.

6. οὐ πλείους ὀκτῶ ἢ δέκα] Rec. πλείους ἢ δέκα, omitting οὐ.

καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιώματα  
καταφέροντες ἃ οὐκ ἴσχυον ἀποδείξει, τοῦ Παύλου ἀπο- 8  
λογουμένου ὅτι Οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε  
εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι ἡμαρτον. ὁ Φῆστος 9  
δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι ἀποκριθεὶς  
τῷ Παύλῳ εἶπεν Θέλεις εἰς Ἱεροσόλυμα ἀναβῆς ἐκεῖ  
περὶ τούτων κριθῆναι ἐπ' ἐμοῦ; εἶπεν δὲ ὁ Παῦλος 10  
Ἐστὼς ἐπὶ τοῦ βήματος Καίσαρός εἰμι, οὐ με δεῖ  
κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκηκα, ὥς καὶ σὺ κάλλιον  
ἐπιγινώσκεις. εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέ- 11  
πραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν  
ἔστιν ὧν οὗτοι κατηγοροῦσίν μου, οὐδεὶς με δύναται  
αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι. τότε ὁ 12  
Φῆστος συναλλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη  
Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.  
Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας ὁ βασιλεὺς 13  
καὶ Βερνίκη κατήντησαν εἰς Καισαρίαν ἀσπασάμενοι τὸν

10. Rec. alters the order, placing Ἐστὼς after Καίσαρος.

κάλλιον ἐπιγινώσκεις] This present cannot be used like the perfect, in the sense of *knowing* already. The assertion is that Festus is now beginning to know better than before the true state of the case.

Ἰουδαίους] The omission of the article makes the plea of innocence more comprehensive. The denial refers not only to the Jews as a nation, but to individual Jews also: "*To no Jews have I done wrong.*"

11. παραιτοῦμαι] Paul does not plead for mercy, but for simple justice: he protests that he has no unmanly shrinking from death. The same verb is used in Luke xiv. 18 to describe cowardly excuses for failure in an unwelcome duty; and in Heb. xii. 19 it expresses the cry of the guilty for mercy when threatened by the terrors of a holy Law.

χαρίσασθαι] Here and in v. 16 this verb bears the invidious sense of an unjust surrender of life or liberty to gratify personal enmity.

13. κατήντησαν ... ἀσπασάμενοι] Rec. ἀσπασόμενοι. The fut. part., expressing distinctly the purpose of their visit to Caesarea, removes

14 Φῆστον. ὥς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος  
 τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων Ἀνὴρ  
 15 τίς ἐστίν καταλελιμμένος ὑπὸ Φήλικος δέσμιος, περὶ οὗ  
 γενομένου μου εἰς Ἱεροσόλυμα ἐνεφάνισαν οἱ ἀρχιερεῖς  
 καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ  
 16 καταδίκην· πρὸς οὓς ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος Ῥω-  
 μαίοις χαρίζεσθαι τινα ἄνθρωπον πρὶν ἢ ὁ κατηγορού-  
 μενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς τόπον τε  
 17 ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. συνελθόντων  
 οὖν ἐνθάδε ἀναβολὴν μηδεμίαν ποιησάμενος τῇ ἐξῆς  
 καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα·  
 18 περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον  
 19 ὧν ἐγὼ ὑπενόουν πονηρῶν, ζητήματα δὲ τινα περὶ τῆς  
 ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν καὶ περὶ τίνος  
 20 Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. ἀπορού-  
 μενος δὲ ἐγὼ τὴν περὶ τούτων ζήτησιν ἔλεγον εἰ βούλοιτο  
 πορεύεσθαι εἰς Ἱεροσόλυμα κἀκεῖ κρίνεσθαι περὶ τούτων.  
 21 τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν  
 τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν ἕως  
 22 οὗ ἀναπέμψω αὐτὸν πρὸς Καίσαρα. Ἀγρίππας δὲ

all difficulty; but as it is found in only one ancient ms. it can hardly be genuine. A truer explanation is found in the fact that *καταντᾶν* denotes more than mere arrival; it includes the further idea of settling down (*κατά*) for a stay short or long: here, then, it records the stay of Agrippa and Bernice after coming to salute Festus.

15. *καταδίκην*] Rec. *δίκην*. The ancient text is more appropriate; for the Jews were not asking for a trial, but praying an adverse judgment as a boon.

18. *πονηρῶν*] Rec. omits this: some mss. read *πονηραν*.

20. *εἰ βούλοιτο πορεύεσθαι*] This is a translation into the oratio obliqua of a command from Festus, *πορεύου* prefaced by a courteous *εἰ βούλει*.

21. *Σεβαστοῦ*] In the case of the first Caesar Augustus, Luke ii. 1 has *Αὔγουστος*, as if it were a proper name; but the title is ordinarily translated into *Σεβαστός* in the case of later Caesars.

πρὸς τὸν Φῆστον Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι. Αὔριον, φησίν, ἀκούσῃ αὐτοῦ. Τῇ 23  
οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης  
μετὰ πολλῆς φαντασίας καὶ εἰσελθόντων εἰς τὸ ἡκροατή-  
ριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς  
πόλεως καὶ κελεύσαντος τοῦ Φῆστου ἦχθη ὁ Παῦλος.  
καὶ φησιν ὁ Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ 24  
συνπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν  
τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχέν μοι ἔν τε Ἱεροσολύμοις  
καὶ ἐνθάδε, βοῶντες μὴ δεῖν αὐτὸν ζῆν μηκέτι. ἐγὼ δὲ 25  
κατελαβόμην μηδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι,  
αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν ἔκρινά  
πέμπειν. περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ 26  
ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ μάλιστα ἐπὶ  
σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης  
σχῶ τί γράψω· ἄλογον γάρ μοι δοκεῖ πέμποντα δέσμιον 27  
μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι. Ἀγρίππας δὲ 26  
πρὸς τὸν Παῦλον ἔφη Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ  
λέγειν. τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογοῖτο  
Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ 2

22. Ἐβουλόμην καὶ αὐτὸς] Ἐβουλόμην is sometimes used, like *ἠύχόμην* in Rom. ix. 3 and *ἠθέλον* in Gal. iv. 20, to express a modified wish now existing, and so the B.V. renders it. But the emphatic *καὶ αὐτός*, which follows it, points to an actual former desire of the king in anticipation of the request now made by Festus, *I was myself wishing*. The position of Agrippa made it natural for him to feel and express an independent interest in the case.

26. κυρίῳ] The early emperors carefully repudiated the title of *dominus* (*δεσπότης*), borne by the master of slaves, as savouring of despotism, but welcomed *κύριος*, an indefinite title of respect and courtesy, which was addressed to gods and kings as well as private persons.

1. ὑπὲρ] The alternative *περὶ* is strongly supported by mss., and is specially appropriate to the circumstances, as Agrippa was not trying the case, only hearing the prisoner's statement with a view to making a report about it.

Ἀγρίππα, ἡγῆμαι ἑμαυτὸν μακάριον ἐπὶ σοῦ μέλλων  
 3 σήμερον ἀπολογεῖσθαι, μάλιστα γνώστην ὄντα σε  
 πάντων τῶν κατὰ Ἰουδαίους ἔθων τε καὶ ζητημάτων.  
 4 διὸ δέομαι μακροθύμως ἀκούσαί μου. Τὴν μὲν οὖν βίωσίν  
 μου ἐκ νεότητος τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει  
 5 μου ἔν τε Ἱεροσολύμοις ἴσασι πάντες Ἰουδαῖοι, προγινώ-  
 σκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν  
 ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα  
 6 Φαρισαῖος. καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας  
 ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἔστηκα κρινό-  
 7 μενος, εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ  
 ἡμέραν λατρεῦον ἐλπίζει καταστήσασθαι περὶ ἧς ἐλπίδος  
 8 ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ· τί ἄπιστον κρίνεται  
 παρ' ὑμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει; Ἐγὼ μὲν οὖν

3. **μάλιστα γνώστην ὄντα**] The position of **μάλιστα** connects it with **γνώστην**, not with the previous clause as in the B.V. The participial clause is really in apposition to the preceding **σοῦ**, but an accusative construction is adopted as though the previous clause had spoken of addressing the king (**σε**) instead of *pleading* before him (**ἐπὶ σοῦ**).

4. **μὲν οὖν** introduces the record of the early life of the apostle. There is no regular apodosis with **δέ**, but the real contrast to the early life is given later on in v. 12 by the narrative of conversion. (See App. on **μὲν οὖν**.)

**ἐκ νεότητος**] The term **νεότης** was often extended indefinitely to early manhood (comp. 1 Tim. iv. 12), and not restricted to childhood. The prep. **ἐκ** implies *after* in expressions of this kind (comp. Gal. i. 15, **ἐκ κοιλίας**, *after birth*). The early years spent at home, before his education began at Jerusalem, are here excluded.

6. **ἐπ' ἐλπίδι**] These words are coupled with **ἔστηκα**, not with **κρινόμενος**, as is proved by the absence of an article. This verse declares that he rests on hope of God's promise as his ground of confidence, the next adds that this hope is made a charge against him.

8. **ἄπιστον ... εἰ**] English idiom constantly requires *that* as the rendering of **εἰ** after words expressive of surprise like **θαυμάζειν**, **δευδὸν ποιέσθαι**, where they refer to real facts, not to mere hypotheses.

ἔδοξα ἐναντῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν  
πολλὰ ἐναντία πρᾶξαι· ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις, 10  
καὶ πολλοὺς τε τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα  
τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν, ἀναιρουμένων  
τε αὐτῶν κατήνεγκα ψῆφον, καὶ κατὰ πάσας τὰς συνα- 11  
γωγὰς πολλάκις τιμωρῶν αὐτοὺς ἠνάγκαζον βλασφημεῖν,  
περισσῶς τε ἐμμαινόμενος αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς  
ἔξω πόλεις. Ἐν οἷς πορευόμενος εἰς τὴν Δαμασκὸν μετ' 12  
ἐξουσίας καὶ ἐπιτροπῆς τῆς τῶν ἀρχιερέων ἡμέρας μέσης 13  
κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμ-  
πρότητα τοῦ ἡλίου περιλάμψαν με φῶς καὶ τοὺς σὺν  
ἐμοὶ πορευομένους· πάντων τε καταπεσόντων ἡμῶν εἰς 14  
τὴν γῆν ἤκουσα φωνὴν λέγουσαν πρὸς με τῇ Ἑβραϊδὶ  
διαλέκτῳ Σαούλ Σαούλ, τί με διώκεις; σκληρόν σοι  
πρὸς κέντρα λακτίζειν. ἐγὼ δὲ εἶπα· Τίς εἶ, κύριε; ὁ 15  
δὲ κύριος εἶπεν· Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις· ἀλλὰ 16  
ἀνάστηθι καὶ στῆθι ἐπὶ τοῦς πόδας σογ' εἰς τοῦτο γάρ  
ῥέθηται σοι, προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα ὧν

10. τὴν π. τ. ἀ. ἐξουσίαν] The article indicates the necessity of official sanction empowering Saul to act as the recognised agent of the Sanhedrin.

11. The change from aorists to imperfects ἠνάγκαζον and ἐδίωκον marks a transition in the narrative from definite acts to unavailing efforts. The attempts to force Christians into a denial of their faith proved fruitless.

12. Ἐν οἷς] Saul was in the midst of his career of persecution when struck down.

13. ἡμέρας μέσης] The time is stated somewhat more precisely in xxii. 6 as περὶ μεσημβρίαν. The travellers gathered the time apparently from the position of the mid-day sun, whose brightness is noticed in the context.

14. κέντρα] This indefinite plural belongs to proverbial language; the indefinite expression, a goad, is therefore its correct equivalent in English. The present infinitive also expresses a general truth.

16. προχειρίσασθαι] See notes on iii. 20 and xxii. 14.

ὧν τε εἰδὲς μέ] Rec. omits με, so also many later MSS.; but it could scarcely have found its way into the most ancient mss. unless

17 *τε εἶδές με ὦν τε ὀφθήσομαί σοι, ἐξαιρούμενός σε ἐκ*  
*τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω*  
 18 *σε ἀνοῖζαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκό-*  
*τους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν,*  
*τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλῆρον ἐν τοῖς*  
 19 *ἡγιασμένοις πίστει τῇ εἰς ἐμέ. "Ὁθεν, βασιλεῦ Ἀγρίππα,*  
 20 *οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ, ἀλλὰ τοῖς*  
*ἐν Δαμασκῷ πρῶτόν τε καὶ Ἱεροσολύμοις, πᾶσάν τε*

it were genuine : the omission is due to the difficulty of interpreting the text as it stands ; and it destroys the rhetorical connexion of the two clauses, *ὦν τε εἶδές με* and *ὦν τε ὀφθήσομαί σοι*. What the sense really demands is a participle on which *ὦν* (= *τούτων ᾧ*) may depend as object, agreeing with *με* in the first clause and with *ἐγὼ* in the second. This is omitted because its place is supplied by *ἐξαιρούμενος*, *choosing thee to be an apostle*, which expresses the real object of Christ's appearance on this occasion, *viz.* to choose Paul for the ministry for which he had already prepared him. A verb or participle denoting action must therefore be supplied to complete the sense.

17. *ἐξαιρούμενος*] This verb cannot signify *deliverance* without the addition of *ἐκ χειρὸς* or some equivalent phrase, as is common in the LXX. (comp. also Acts xii. 11). The real meaning in 1 Chron. xvi. 35 (which has been quoted as an example of that sense), is to gather the scattered exiles from amidst the heathen, as appears from the context *ἄθροισον καὶ ἐξελεῖ* in that passage, and from the parallel *ἐπισυνάγαγε* of Ps. cv. (cvi.) 47. Here the circumstances and context point to the true rendering, *choosing*.

18. *ἐπιστρέψαι*] This verb corresponds to *ἐξαγαγεῖν* in Is. xlii. 7, from which this passage is reproduced. The mission of God's elect is there *to open the blind eyes, to bring them that sit in darkness out of the prison house, here to open their eyes and to turn them from darkness to light*. It is therefore transitive. The Greek text indicates the same by adding *αὐτοὺς* to *λαβεῖν* and not to *ἐπιστρέψαι*, marking thereby the change of subject from the apostle who converts, to his hearers who receive grace.

*ἐξουσίας*] This word has two distinct senses in the N. T. : (1) the constitutional authority of a magistrate conceded to him by law, (2) the arbitrary power of a sovereign or despot who is a law to himself and may do what he will. Here, as in Col. i. 13, it bears the latter sense.



τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν ἀπήγγελλον  
μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἅξια τῆς  
μετανοίας ἔργα πράσσοντας. ἔνεκα τούτων με Ἰουδαῖοι 21  
συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι.  
ἐπικουρίας οὖν τυχὼν τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας 22  
ταύτης ἔστηκα μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ,  
οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελ-  
λόντων γίνεσθαι καὶ Μωυσῆς, εἰ παθητὸς ὁ χριστός, 23  
εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγ-  
γέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. Ταῦτα 24  
δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος μεγάλη τῇ φωνῇ  
φησὶν Μαῖνη, Παῦλε· τὰ πολλά σε γράμματα εἰς  
μανίαν περιτρέπει. ὁ δὲ Παῦλος Οὐ μαίνομαι, φησὶν, 25  
κράτιστε Φῆστε, ἀλλὰ ἀληθείας καὶ σωφροσύνης ῥήματα  
ἀποφθέγγομαι. ἐπίσταται γάρ περὶ τούτων ὁ βασιλεὺς, 26  
πρὸς ὃν παρρησιαζόμενος λαλῶ· λανθάνειν γάρ αὐτὸν  
τούτων οὐ πείθομαι οὐθέν, οὐ γάρ ἐστιν ἐν γωνίᾳ  
πεπραγμένον τοῦτο. πιστεύεις, βασιλεῦ Ἀγρίππα, 27

23. εἰ... εἰ...] Though cast into a hypothetical form, these clauses present truths which the speaker accounts so obvious as to be at once admitted without further question when once stated, viz. that the Messiah of Jewish prophecy was to be subject to suffering, etc.

παθητός denotes a capacity for suffering, such as is involved in the doctrine of the Incarnation, not necessarily actual suffering.

ἐξ ἀναστάσεως] This means literally *after rising from the dead*. The absence of the article indicates that there is no reference to the doctrine of the resurrection, but only to the occurrence of the fact. The gift of the Holy Spirit and the consequent spread of gospel light were to follow Christ's resurrection (John xvi. 7).

24. τῇ φωνῇ... τὰ πολλά] The possessive pronoun is the English equivalent to these articles; *raising his voice, thy much learning*.

περιτρέπει describes an upsetting of the mental balance.

25. μαίνομαι properly denotes frenzied words or deeds, not a mental state. Delirious raving was often associated by the ancients with an idea of inspiration; hence the word *μάντις* for a prophet.

26. πείθομαι] This term, *I persuade myself*, does not express the same entire conviction as *πέποιθα*, *I am persuaded*.

- 28 τοῖς προφήταις; οἶδα ὅτι πιστεύεις. ὁ δὲ Ἀγρίππας  
 πρὸς τὸν Παῦλον Ἐν ὀλίγῳ με πείθεις Χριστιανὸν  
 29 ποιῆσαι. ὁ δὲ Παῦλος Εὐξαίμην ἂν τῷ θεῷ καὶ ἐν  
 ὀλίγῳ καὶ ἐν μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας  
 τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὅποίους  
 καὶ ἐγὼ εἰμι παρεκτὸς τῶν δεσμῶν τούτων.  
 30 Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἡ τε Βερνίκη καὶ  
 31 οἱ συνκαθήμενοι αὐτοῖς, καὶ ἀναχωρήσαντες ἐλάλουν πρὸς  
 ἀλλήλους λέγοντες ὅτι Οὐδὲν θανάτου ἢ δεσμῶν ἄξιον  
 32 πρᾶσσει ὁ ἄνθρωπος οὗτος. Ἀγρίππας δὲ τῷ Φίστῳ  
 ἔφη Ἀπολεύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος εἰ μὴ  
 ἐπεκέκλητο Καίσαρα.  
 27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν,  
 παρεδίδουν τὸν τε Παῦλον καὶ τινας ἐτέρους δεσμώτας  
 2 ἑκατοντάρχη ὀνόματι Ἰουλίῳ σπείρης Σεβαστῆς. ἐπι-

28. The B. V. is clearly wrong in giving *πείθεις* the force of successful persuasion, and rendering *ἐν ὀλίγῳ* and *ἐν μεγάλῳ* as *almost* and *altogether*. Their real meaning depends on what substantive is understood. Now this must be the same in both cases and be equally appropriate with *ὀλίγῳ* and *μεγάλῳ*. Neither *λόγῳ*, nor *ἔργῳ*, nor *χρόνῳ*, can stand this test. But *ὀλίγῳ πόνῳ*, *μεγάλῳ πόνῳ*, are both common in Greek and make excellent sense: Agrippa is deriding the hope that he might be made a Christian at the cost of a little effort at persuasion: and Paul replies that he grudges no effort, whatever it might cost, for his and their conversion.

*ποιῆσαι*] Rec. *γενέσθαι*. This is evidently a correction borrowed from the next verse to simplify the language.

29. *καὶ ἐγὼ εἰμι*] The addition of *καὶ* serves to emphasise *εἰμι* in contrast to *γενέσθαι*. My earnest prayer, says the apostle, is that you may become such as I actually am: he could speak from personal experience of the happiness of being a Christian.

30. Rec. inserts *καὶ τὰτα ἐλπὼντος αὐτοῦ* before *ἀνέστη* and omits the following *τε*.

1. *τοῦ ἀποπλεῖν*] This word denotes a decisive change of scene as distinct from an ordinary voyage (comp. xiii. 4, xiv. 26): the genitive is used as in xv. 20 to express the purport of the decision taken.

*Σεβαστῆς*] This is a title of honour conferred as a mark of imperial favour. The *Σεβαστήνιοι*, on the contrary, mentioned by Josephus

βάντες δὲ πλοῖφ Ἀδραμυνηνῶ μέλλοντι πλεῖν εἰς  
 τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνίχθημεν, ὄντος σὺν  
 ἡμῖν Ἀριστάρχου Μακεδόνης Θεσσαλονικέως· τῇ τε 3  
 ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα, φιλανθρώπως τε ὁ Ἰούλιος  
 τῷ Παύλῳ χρησάμενος ἐπέτρεψεν πρὸς τοὺς φίλους  
 πορευθέντι ἐπιμελείας τυχεῖν. κάκειθεν ἀναχθέντες ὑπε- 4  
 πλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι  
 ἐναντίους, τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ 5  
 Παμφυλίαν διαπλεύσαντες κατήλθαμεν εἰς Μύρρα τῆς  
 Λυκίας. Κάκει εὐρὼν ὁ ἑκατοντάρχης πλοῖον Ἀλεξαν- 6  
 δρινὸν πλέον εἰς τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς αὐτό.  
 ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες καὶ μόλις γενόμενοι 7  
 κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου,  
 ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην, μόλις τε 8  
 παραλεγόμενοι αὐτὴν ἦλθομεν εἰς τόπον τινα καλού-  
 μενον Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία.  
 Ἰκανοὺ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισηφαλοῦς 9  
 τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι,

in J. W. ii. 12, 5 as quartered at Caesarea, were a local force which took its name from the city, it being entitled *Caes. Augusta* (Σεβαστή).

2. μέλλοντι] *Rec. μέλλοντες.*

4. ὑπεπλεύσαμεν] Here, as in v. 16, *ὑπό* denotes that they steered a course under the lee of the land to gain shelter from the wind.

5. διαπλεύσαντες] The addition of *δι' ἡμερῶν δεκαπεντε* after this, though not found in the oldest mss., is an ancient marginal note, inserted probably from some itinerary. They struck the coast of Cilicia midway, traversing thence its remaining length and the whole coast of Pamphylia.

7. προσεῶντος] The wind made further progress in their proper direction impossible.

9. τοῦ πλοῦς] The B. V. seems right in rendering this as *sailing*. There was no longer any question of a *voyage*: that hope had been abandoned: the issue to be decided was whether to sail or not to a better port forty miles off: this is also true of τὸν πλοῦν in v. 10.

10 παρήνει ὁ Παῦλος λέγων αὐτοῖς "Ἄνδρες, θεωρῶ ὅτι  
μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου  
καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν  
11 ἔσεσθαι τὸν πλοῦν. ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ  
καὶ τῷ ναυκλήρῳ μᾶλλον ἐπέθετο ἢ τοῖς ὑπὸ Παύλου  
12 λεγομένοις. ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς  
παραχειμασίαν οἱ πλείονες ἔθεντο βουλὴν ἀναχθῆναι  
ἐκεῖθεν, εἴ πως δύναιτο καταντήσαντες εἰς Φοίνικα  
παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ  
13 λίβα καὶ κατὰ χῶρον. Ὑποπνεύσαντος δὲ νότου  
δόξαντες τῆς προθέσεως κεκρατηκέναι ἄραντες ἄσπον  
14 παρελέγοντο τὴν Κρήτην. μετ' οὐ πολὺ δὲ ἔβαλεν  
κατ' αὐτῆς ἄνεμος τυφωνικὸς ὁ καλούμενος Εὐρακύλων·

παρήνει] The context suggests a note of warning, whereas this word implies encouragement. Perhaps the general tenor of the speech was encouragement to face cheerfully the hardships of wintering in that dreary and exposed position, rather than run a dangerous risk.

10. θεωρῶ denotes a judgment formed from observation and experience, not from any direct revelation.

ὕβρεως καὶ ζημίας] The first of these denotes personal injury, the second damage to property. So also in r. 21.

μέλλειν] The use of the infinitive after *ἔτι* is a grammatical confusion of two constructions, often found in later Greek.

11. ναυκλήρῳ] This term originally described the owner in the earlier stage of navigation, in which the owner sailed his own ship, but in imperial times it designated the master who represented him and exercised his authority on board, whether owner or not.

12. κατὰ λίβα κ. κ. χῶρον] The force of *κατά* when coupled, as it is here, with the names of winds (S.W. and N.W.) is to denote a direction down the wind, i.e. the direction towards which, not the quarter from which, it blows.

13. ἄραντες] *sc. τὰς ἀγκύρας.*

14. κατ' αὐτῆς] *sc. τῆς Κρήτης.* The description is highly graphical. Modern navigators have described the preliminary gathering of whirlwinds on the heights of Mount Ida, and rush of hurricanes down the mountain valleys on to the sea below.

Εὐρακύλων] This is a Graeco-Latin term otherwise unknown;

συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου 15  
 ἀντοφθαλμεῖν τῷ ἀνέμῳ ἐπιδόντες ἐφερόμεθα. νησίον 16  
 δέ τι ὑποδραμόντες καλούμενον Καῦδα ἰσχύσαμεν μόλις  
 περικρατεῖς γενέσθαι τῆς σκάφης, ἣν ἄραντες βοηθείαις 17  
 ἐχρῶντο ὑποζωννύντες τὸ πλοῖον φοβούμενοί τε μὴ εἰς  
 τὴν Σύρτιν ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος, οὕτως  
 ἐφέροντο. σφοδρῶς δὲ χειμαζομένων ἡμῶν τῇ ἐξῆς 18  
 ἐκβολὴν ἐποιούντο, καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν 19

the meaning of which appears from its structure out of the two component parts, *Eurus* (east wind) and *Aquilo* (north-east). It is therefore the E.N.E. wind, commonly known as *Kaikias*. The author probably heard the name from the bilingual sailors of southern Italy on board. Rec. *Εὐροκλύδων*, a name otherwise unknown and unmeaning.

15. ἐπιδόντες] After this, one ms. adds *τῷ πλεοντι καὶ συστειλαντες τα ἰστια*.

16. Καῦδα] Rec. *Κλαύδην*.

17. βοηθείαις] These are cables used for undergirding the ship, i.e. for wrapping round the hull to support it during a storm, and prevent serious leakage through the straining of the timbers. Ancient vessels often foundered through defect in construction; and undergirding was a common practice.

χαλάσαντες τὸ σκεῦος] The term *σκεῦος* is too indefinite to convey any precise account of this manœuvre: but the effect of it appears from the context. It stands in sharp contrast to *ἐπιδόντες*. Whereas at first they simply ran before the gale, they now succeeded in altering their course some points so as to prevent driving into the Syrtis; and this they did by loosening some portion of the tackling, and so spreading some canvas to act as a storm-sail, and prevent the ship driving helplessly before the storm on to a fatal coast.

18. ἐκβολὴν] This is the technical term for a sacrifice of cargo (Lat. *jactura*) made to lighten the ship. Probably this was limited to deck cargo: they can hardly have got at the bulk in the hold.

19. αὐτόχειρες...ἔριψαν] Rec. *ἐπρίψαμεν*. The adjective is added in order to present a more lively conception of the extreme peril which forced them to throw overboard with their own hands appliances which had been provided for safety or convenience.

σκευὴν] This term is as vague as the English *furniture*, and may include any heavy fittings that could be readily detached, or spare masts and spars.

20 τοῦ πλοίου ἔριψαν. μήτε δὲ ἡλίου μήτε ἄστρων  
ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ  
ὀλίγου ἐπικειμένου, λοιπὸν περιηρεῖτο ἐλπίς πάσα τοῦ  
21 σώζεσθαι ἡμᾶς. Πολλῆς τε ἀσιτίας ὑπαρχούσης τότε  
σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν "Εδει μὲν, ὦ  
ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς  
Κρήτης κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.  
22 καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν, ἀποβολὴ γὰρ ψυχῆς  
23 οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ πλοίου· παρέστη γάρ  
μοι ταύτῃ τῇ νυκτὶ τοῦ θεοῦ ὃν εἰμί, ᾧ καὶ λατρεύω,  
24 ἄγγελος λέγων Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ  
παραστῆναι, καὶ ἰδοὺ κεχάρισται σοι ὁ θεὸς πάντας τοὺς  
25 πλόντας μετὰ σοῦ. διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ  
τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι.  
26 εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. Ὡς δὲ  
27 πεσσαρεσκαιδεκάτῃ νύξ ἐγένετο διαφερομένων ἡμῶν ἐν

20. πλείονας] *Some*, not *many* (comp. xxi. 10, xxiv. 17).

λοιπὸν π.] *Henceforth* (comp. 2 Tim. iv. 8). The imperfect marks the gradual spread of a spirit of listless despondency during the latter portion of this prolonged struggle for life.

21. Πολλῆς ἀσιτίας] This does not denote *long abstinence* as rendered in the B. V., but frequent neglect of regular meals (comp. Eur. *Suppl.* 1105), due to exhaustion, distress of mind, and despair of safety.

κερδῆσαι] They had hoped to gain great advantage by venturing to sea: they had in fact gained only personal injury and loss of their ship.

27. διαφερομένων ἡμῶν] This gen. seems to depend on νύξ and not to be a gen. absolute. Throughout the Acts the habitual force of διὰ in composition with verbs of motion, e.g. διέρχεσθαι, διαπλεῖν, διαφεύγειν, διαπερᾶν, διοδεύειν, whether governing an accus. or used absolutely, is to express continuous movement onwards over an intervening space. The context clearly points to a similar interpretation of διαφερομένων: for the distance travelled in thirteen days (476 miles), and the silence of the narrative as to any fresh trim of the vessel after Canda, forbid the notion of her beating about *up and down* or *to and fro*. The Cretan whirlwind was the

τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτός ὑπενόουν οἱ ναῦται  
 προσάγειν τινὰ αὐτοῖς χώραν. καὶ βολίσαντες εὗρον 28  
 ὀργυιὰς εἴκοσι, βραχὺ δὲ διαστήσαντες καὶ πάλιν βολί-  
 σαντες εὗρον ὀργυιὰς δεκαπέντε· φοβούμενοί τε μή που 29  
 κατὰ τραχεῖς τόπους ἐκπέσωμεν ἐκ πρύμνης ρίψαντες  
 ἀγκύρας τέσσαρας ἤρχοντο ἡμέραν γενέσθαι. Τῶν δὲ 30  
 ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων  
 τὴν σκάφην εἰς τὴν θάλασσαν προφάσει ὡς ἐκ πύργου  
 ἀγκύρας μελλόντων ἐκτείνειν, εἶπεν ὁ Παῦλος τῷ ἑκατον- 31  
 τάρχῃ καὶ τοῖς στρατιώταις Ἐὰν μὴ οὗτοι μείνωσιν ἐν  
 τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. τότε ἀπέκοψαν 32  
 οἱ στρατιῶται τὰ σχοινία τῆς σκάφης καὶ εἶσαν αὐτὴν  
 ἐκπεσεῖν. Ἀχρι δὲ οὗ ἡμέρα ἡμελλεν γίνεσθαι παρεκάλει 33  
 ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς λέγων· Τεσσα-  
 ρεσκαυδέκατὴν σήμερον ἡμέραν προσδοκῶντες ἄσιτοι  
 διατελεῖτε, μὴθὲν προσλαβόμενοι· διὸ παρακαλῶ ὑμᾶς 34  
 μεταλαβεῖν τροφῆς, τοῦτο γὰρ πρὸς τῆς ὑμετέρας  
 σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρῖξ ἀπὸ τῆς

precursor of a permanent change of wind, and settled down into a steady E.N.E. gale, before which the ship ploughed right across with storm sails set on the same tack the whole way from Canda to Melita.

**προσάγειν]** This reading, if genuine, presents an example of a common nautical figure, by which objects are described as approaching a ship, when it is really approaching them. But the variety of readings, *προσανεchein*, *προσεγγίζειν*, *προσαγαγεῖν*, suggests a primitive corruption, and an old Latin version *resonare* suggests a slight and excellent correction *προσαχεῖν* (= *προσηχεῖν*), which would mean that some land gave back an echo as the ship passed, and that the sailors caught the sound.

**33. "Αχρι οὗ]** This denotes a limit of time, *until*, in accordance with the usual force of *αχρι*, not *while*, as in the B. V. The imperfect marks the continuance of Paul's entreaty till close on dawn.

**ἡμέραν]** This accusative must not be separated from *προσδοκῶντες*, which requires an object, either expressed or understood.

**34. ὑπάρχει]** This verb often introduces into a statement of facts

35 κεφαλῆς ἀπολείται. εἴπας δὲ ταῦτα καὶ λαβὼν ἄρτον  
 ἐυχαρίστησεν τῷ θεῷ ἐνώπιον πάντων καὶ κλάσας ἤρξατο  
 36 ἐσθίειν. εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελά-  
 37 βοντο τροφῆς. ἡμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ  
 38 ὡς ἐβδομήκοντα ἕξ. κορεσθέντες δὲ τροφῆς ἐκούφιζον  
 τὸ πλοῖον ἐκβαλλόμενοι τὸν σίτον εἰς τὴν θάλασσαν.  
 39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον, κόλπον  
 δὲ τινα κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν ἐβουλεύοντο  
 40 εἰ δύναιτο ἐξῶσαι τὸ πλοῖον. καὶ τὰς ἀγκύρας περι-  
 λύντες εἴων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ξευκτηρίας  
 τῶν πηδαλίων, καὶ ἐπάραντες τὸν ὑρτέμωνα τῇ πνεύσῃ  
 41 κατείχον εἰς τὸν αἰγιαλόν. περιπεσόντες δὲ εἰς τόπον  
 διθάλασσον ἐπέκειλαν τὴν ναῦν, καὶ ἡ μὲν πρῶρα  
 ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ  
 42 τῆς βίας. Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς  
 δεσμώτας ἀποκτείνωσιν, μὴ τις ἐκκολυμβήσας διαφύγῃ.

some antecedent which is material to the issue, *e.g.* in xvi. 20, that Paul and Silas were Jews, and in xvi. 37, that they were Romans. Here it declares the importance of the meal as God's appointed means for aiding their escape from the peril of shipwreck through the renewed spirit and energy of all on board.

35. Some mss. add *ἐπιδίδους καὶ ἡμιν* after *ἐσθίειν*, perhaps under the false impression that the meal was sacramental. The company were clearly not Christians.

39. *ἐξῶσαι*] This is far more appropriate than the alternative *ἐκσῶσαι*: for the object was not to save the vessel, but to save the crew and passengers by driving her as far as possible up a sloping beach on a lee shore, where she was sure to go to pieces.

40. *τῇ πνεύσῃ*] Apparently this is an elliptical expression for the wind, though not found elsewhere.

41. *διθάλασσον*] This term was applied either to an isthmus, like Corinth, between two seas, or to a strait, like the Bosphorus, connecting two seas. The channel at the north end of St. Paul's bay formed just such a strait.

*τῆς βίας*] Rec. adds *τῶν κυμάτων*. But the text is describing, not the subsequent action of the waves, but the immediate result of the shock.



ὁ δὲ ἑκατοντάρχης βουλόμενος διασωθαι τὸν Παῦλον 43  
ἐκώλυεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέν τε τοὺς  
δυναμένους κολυμβᾶν ἀπορίψαντας πρώτους ἐπὶ τὴν  
γῆν ἐξιέναι, καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν οὓς 44  
δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου· καὶ οὕτως ἐγένετο  
πάντας διασωθῆναι ἐπὶ τὴν γῆν.

Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελιτήνη ἡ νῆσος 28  
καλεῖται. οἱ τε βάρβαροι παρείχαν οὐ τὴν τυχοῦσαν 2  
φιλανθρωπίαν ἡμῖν, ἄψαντες γὰρ πυρὰν προσελάβοντο  
πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν ἐφεστῶτα καὶ διὰ τὸ  
ψύχος. συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι 3  
πλῆθος καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἀπὸ τῆς  
θέρμης ἐξελθοῦσα καθῆλθε τῆς χειρὸς αὐτοῦ. ὥς δὲ 4  
εἶδαν οἱ βάρβαροι κρεμᾶμενον τὸ θηρίον ἐκ τῆς χειρὸς  
αὐτοῦ, πρὸς ἀλλήλους ἔλεγον Πάντως φονεὺς ἐστὶν ὁ  
ἄνθρωπος οὗτος ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη  
ξῆν οὐκ εἴασεν. ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ 5  
πῦρ ἔπαθεν οὐδὲν κακόν· οἱ δὲ προσεδόκων αὐτὸν μέλλειν 6  
πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν. ἐπὶ πολὺ δὲ  
αὐτῶν προσδοκῶντων καὶ θεωρούντων μηδὲν ἄτοπον εἰς  
αὐτὸν γινόμενον, μεταβαλόμενοι ἔλεγον αὐτὸν εἶναι θεόν.

1. ἐπέγνωμεν] The imp. οὐκ ἐπεγίνωσκον in xxvii. 39, described the vain efforts of the crew before landing to recognise the land: the aorist here records the immediate recognition after landing. The Alexandrian sailors were familiar with the island, but not with this bay.

Μελιτήνη] The substantive Μελίτη as read in Rec. seems more appropriate, and the recurrence of the letters ηνη in the following ἡ νῆσος throws much doubt on the genuineness of the adjective Μελιτήνη.

3. ἀπὸ τῆς θέρμης] Rec. ἐκ, suggested by the following ἐξελθοῦσα. But ἀπὸ correctly expresses the fact that the heat was the efficient cause of the viper's coming out of the fuel.

4. εἴασεν] The aorist is here used in reference to the moment when the wound, which they fancied fatal, was inflicted.

- 7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχεν  
χωρία τῷ πρώτῳ τῆς νήσου ὀνόματι Ποπλίῳ, ὃς ἀναδεξά-  
8 μενος ἡμᾶς ἡμέρας τρεῖς φιλοφρόνως ἐξένισεν. ἐγένετο  
δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίῳ  
συνεχόμενον κατακεῖσθαι, πρὸς ὃν ὁ Παῦλος εἰσελθὼν  
καὶ προσευξάμενος ἐπιθεῖς τὰς χεῖρας αὐτῷ ἰάσατο  
9 αὐτόν. τούτου δὲ γενομένου καὶ οἱ λοιποὶ οἱ ἐν τῇ  
νήσῳ ἔχοντες ἀσθενείας προσήρχοντο καὶ ἐθεραπεύοντο,  
10 οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς καὶ ἀναγομένους  
ἐπέθεντο τὰ πρὸς τὰς χρείας.
- 11 Μετὰ δὲ τρεῖς μῆνας ἀνίχθημεν ἐν πλοίῳ παρακεχει-  
μακότι ἐν τῇ νήσῳ Ἀλεξανδρινῷ, παρασίμῳ Διοσκούροις.  
12 καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς,  
13 ὅθεν περιελόντες κατηντήσαμεν εἰς Ῥήγιον. καὶ μετὰ  
μίαν ἡμέραν ἐπιγενομένου νότου δευτεराῖοι ἦλθομεν εἰς  
14 Ποτιόλους, οὓς εὐρόντες ἀδελφούς παρεκλήθημεν παρ'  
αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ καὶ οὕτως εἰς τὴν Ῥώμην  
15 ἦλθαμεν. κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν  
ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου Φόρου καὶ Τριῶν  
Ταβερνῶν, οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ  
16 ἔλαβε θάρσος. Ὅτε δὲ εἰσῆλθαμεν εἰς Ῥώμην,  
ἐπετράπη τῷ Παύλῳ μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσ-  
σοντι αὐτὸν στρατιώτῃ.

8. πυρετοῖς] The plural denotes the repeated attacks of a recurrent fever.

13. περιελόντες] Rec. *περιελθόντες*, *fetching a compass*, a singularly inappropriate description of the voyage from Syracuse to Rhegium through the straits. The text denotes casting loose from their moorings at Syracuse.

16. ἐπετράπη τῷ Π. Rec. ὁ ἐκατόνταρχος παρέδωκεν τοὺς δεσμίους τῷ στρατοπεδάρχῳ· τῷ δὲ Π. ἐπετράπη. The addition probably arose out of a marginal comment which correctly represented the centurion as making over his state prisoners on arrival to the head of the imperial police.

καθ' ἑαυτὸν] Some mss. add *ἐξω τῆς παρεμβολῆς*, *some* *ἐξω* *του*

Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συναλέσασθαι αὐτὸν 17  
 τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ  
 αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγώ, ἄνδρες ἀδελφοί, οὐδὲν  
 ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις  
 δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν  
 Ῥωμαίων, οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι 18  
 διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί· ἀντι- 19  
 λεγόντων δὲ τῶν Ἰουδαίων ἠναγκάσθην ἐπικαλέσασθαι  
 Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορεῖν.  
 διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ 20  
 προσλαλῆσαι, εἵνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ  
 τὴν ἄλυσιν ταύτην περικείμεαι. οἱ δὲ πρὸς αὐτὸν εἶπαν 21  
 Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς  
 Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγ-  
 γειλεν ἢ ἐλάλησέν τι περὶ σοῦ πονηρόν. ἀξιούμεν δὲ 22  
 παρὰ σοῦ ἀκοῦσαι ἢ φρονεῖς, περὶ μὲν γὰρ τῆς αἰρέσεως  
 ταύτης γνωστὸν ἡμῖν ἐστὶν ὅτι πανταχοῦ ἀντιλέγεται.  
 Ταξάμενοι δὲ αὐτῷ ἡμέραν ἦλθαν πρὸς 23  
 αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυ-

στρατοπεδοῦ. These are probably marginal explanations of καθ' ἑαυτὸν, suggested by the statement of v. 30, that he dwelt in his own lodging.

17. τ. ὄντας τ. Ἰουδ. πρώτους] The B. V. can hardly be correct in rendering these words *the chief of the Jews*, as in xxv. 2; for it ignores ὄντας altogether. Nor was it consistent with the principles of the apostle to gather the chief men only, and then treat their opposition as a national rejection of the gospel, without offering it to the people of the Jews. Apparently the text describes him as inviting first those members of the synagogue who were Jews, reserving the devout Gentiles for the second place. Want of space probably prevented his receiving all at once.

22. ἀξιούμεν] This word conveys a claim for explanation based on the universal prejudice entertained against Christianity amongst all Jews.

23. Ταξάμενοι] This denotes a mutual arrangement between the two parties for a day of meeting.

ἐξετίθετο] Here, as in xi. 4, this verb is used absolutely, unless

ρόμενος τὴν βασιλείαν τοῦ θεοῦ πείθων τε αὐτοὺς περὶ  
 τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν  
 24 ἀπὸ πρῶτῃ ἕως ἑσπέρας. Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγο-  
 25 μένοις οἱ δὲ ἠπίσταντο, ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους  
 ἀπελύνοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἐν ὅτι Καλῶς  
 τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἰησαίου τοῦ προφήτου  
 26 πρὸς τοὺς πατέρας ὑμῶν λέγων

Πορεύητι πρὸς τὸν λαόν τοῦτον καὶ εἰπὼν

Ἄκοῦ ἀκούετε καὶ οὐ μὴ σὺνῆτε,

καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδῃτε·

27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, \*

καὶ τοῖς ὠσὶν βαρέως ἤκουσαν,

καὶ τοὺς ὀφθαλμοὺς αἰτῶν ἐκάμмыσαν·

μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς

καὶ τοῖς ὠσὶν ἀκούσῳσιν

καὶ τῇ καρδίᾳ σὺνῳσιν καὶ ἐπιστρέψῳσιν,

καὶ ἰάσῳμαι αὐτοὺς.

28 γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς ἔθνεσιν ἀπεστάλη τοῦτο  
 τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.

τὴν βασιλείαν be taken as its object, which the order of words seems to forbid. In both cases the middle voice imparts to it a reflexive force, the two apostles proceeding each of them to a vindication of his own conduct.

24. ἐπείθοντο] The B. V. exaggerates the force of this verb by rendering it *believed*. Some *listened*, but the result proves that none believed; for they departed and the apostle condemned the whole body.

25. ὑμῶν] Rec. ἡμῶν. The second person is here significant: it embodies the reproach that these unbelievers are true children of unbelieving fathers.

26. Ἄκοῦ lays stress on the hearing of the ear, as distinct from understanding; βλέποντες on the effort to see without perceiving.

28. τὸ σωτήριον] sc. εὐαγγέλιον or ῥῆμα, the word of salvation proclaimed by the voice of the Lord, as prophesied in Isaiah xl. 5, lx. 6 (LXX). This expression is incorporated in the song of Symeon also from the same source.

αὐτοὶ καὶ ἀκούσονται] The Gentiles are here contrasted with the

Ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ 30  
 ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν,  
 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ 31  
 τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας  
 ἀκωλύτως.

---

children of Israel who heard with the ear only ; whereas *they* will not only hear, but really (*καὶ*) listen.

29. Rec. here inserts καὶ ταῦτα αὐτοῦ εἰπόντος ἀπῆλθον οἱ Ἰουδαῖοι πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν. The abrupt close of the interview perhaps originally suggested this marginal addition.

## APPENDIX (GREEK).

### KAI.

The frequent use of *kal* as an intensive adverb is characteristic of the author's language, *e.g.* *kal* *θεομάχοι*, 'actually fighters against God' (v. 39); *kal* *ἀνείλαν*, they not only rejected, but 'actually slew' (x. 39); *kal* *πιάσας*, 'when he had at last arrested' him (xii. 4); *kal* *γεγέννημαι*, I not only am a citizen, but 'have been so born' (xxii. 28); *kal* *ἀκούσονται*, 'they will really listen' (xxviii. 28). It has much the same force in *kal* *ἐπλήρωσαν* (xiii. 27), *kal* *πάλιν* (xvii. 32), *kal* *καθαρείσθαι* (xix. 27), *kal* *λατρεύω* (xxvii. 23).

Again, as a conjunction it is often more than a mere copulative: it singles out a noteworthy person in a group, *e.g.* *kal* *Μαριάμ*, 'Mary in particular' (i. 14); or specifies the various elements of which a group is made up, *e.g.* *kal* *Κυρηναίων*, 'to wit Cyrenians' (vi. 9); or appends a climax, *e.g.* *kal* *πᾶσαν τὴν γερουσίαν*, 'indeed all the senate' (v. 21).

### MEN OYN.

Though *μέν οὖν* recurs very frequently in the Acts, there is little variation in its meaning: it is not, for instance, there employed as in the Attic idiom to correct or amplify a previous assertion (= *nam* rather). It does duty as a simple connecting particle without departing from its original force. But our versions and some able critics so persistently ignore what appears its obvious sense that it is desirable to subject the author's usage of it to an exhaustive analysis.

Its function as a connecting particle is determined by its combination of two elements *μέν* and *οὖν* in its structure, of which *μέν* points onward, *οὖν* backward to the previous context. Hence it forms a link in a continuous chain of narrative or argument, and indicates that the clause to which it belongs is at once a sequel of some past context and an introduction to new matter. But the previous con-

text, of which it presents a sequel, far from being necessarily the paragraph immediately preceding, is often an earlier section: the author, in fact, constantly employs the phrase in resuming some dropped thread of his previous narrative after an intervening episode of considerable length; so that the connexion with the past becomes obscure, and the sense habitually requires the insertion of a more or less distinct break before the clause containing *μὲν οὖν*. It marks in practice a transition to some new stage of narrative or reasoning, not, like *οὖν* alone, a mere sequel.

The particle *μὲν* on the contrary establishes a distinct connexion with a subsequent clause: like the English *whereas* it intimates to the reader at the outset that the particular clause in which it occurs does not form a complete sentence by itself, but a factor in a double sentence: it warns him of the existence of a further thought in the author's mind to be developed hereafter, and so keeps his attention on the stretch until the second factor, or apodosis, has been added. In this way it serves as a preliminary, often a subordinate, introduction to the subsequent clause: and the two clauses cannot be divorced from one another, as they are on more than one occasion in our versions, without seriously impairing the meaning of the passage, and departing from the mind of the author. *μὲν οὖν* is usually followed by *δέ* in the apodosis, just as *μὲν* alone is, but there are exceptions in the case of *μὲν οὖν* as there are in the case of *μὲν*; especially in the less regular language of speeches. Whereas *μὲν οὖν* occurs twenty-five times in the Acts, there are five cases in which no *δέ* follows, three of them in speeches of Paul. Sixteen instances of *μὲν οὖν* followed by *δέ* may be dismissed very briefly:—

(1) Two parties are presented as acting in concert or opposition to each other:

i. 6. <sup>1</sup> The disciples ask.	Jesus answers.
xiii. 4. Barnabas and Paul went forth with apostolic commission.	John as their minister.
xv. 3. The churches of Phoenicia and Samaria welcomed the deputation with joy.	The church of Jerusalem was divided.
xv. 30. They presented the answer at Antioch.	The church read it with joy.
xvii. 12. Many Bereans believed.	But the Jews of Thessalonica stirred up the populace.

<sup>1</sup> The text is here doubtful: one MS. has *εἶπεν οὖν*, another *καὶ εἶπεν*, another *εἶπεν*, instead of *εἶπε δέ* or *ο δέ εἶπεν*.

- |   |  |
|---|--|
| xvii. 17. Paul reasoned at Athens in the synagogue and in the market-place with chance listeners. | But Stoic and Epicurean philosophers combated his views. |
| xxiii. 18. One of the centurions brought the young man to the chief captain.                      | The chief captain took him aside.                        |
| xxviii. 5. Paul shook off the viper and felt no harm.   | The natives looked for a fatal result.                   |

(2) Two phases of events are contrasted :

- |  |  |
|--|--|
| ii. 41. In one day three thousand converts were added to the church. | They clave stedfastly to the Christian communion.                                |
| xiv. 3. For some time they preached at Iconium in peace.             | But a factious opposition was stirred up.  |
| xix. 32. The assembly was plunged for a time in helpless disorder.   | But at last a Jewish spokesman tried to gain a hearing.                          |
| xxiii. 31. The foot-soldiers escorted Paul by night to Antipatris.   | On the morrow they returned to Jerusalem, leaving the mounted troops to proceed. |
| xxv. 4. Festus refused to bring Paul away from Caesarea.             | But he undertook to hear the charges of the Jews there.                          |

(3) A general statement is made by way of introduction to a particular instance :

- |   |  |
|---|--|
| viii. 4. Christian refugees carried the gospel everywhere.                          | Philip in particular went down to Sebaste.       |
| xi. 19. Christian refugees preached to Jews only in Phoenicia, Cyprus, and Antioch. | Certain of them addressed the Greeks at Antioch. |

(4) An alternative is presented :

- |  |   |
|--|---|
| xix. 38. If the party of Demetrius have a legal grievance, there are courts of law open to them. | If they want fresh legislation, let them appeal to a lawful assembly. |
|--|---|

Even where no distinct apodosis follows, introduced by *δέ, μὲν οὖν* retains its antithetic force, though a different form of construction is adopted.

ii. 18. The parenthesis (*vv.* 18-20) is an explanatory comment of the author, inserted in the middle of Peter's address. It begins with an emphatic reference to Judas, it ends with the denunciation, '*His bishopric let another take.*' There is an obvious antithesis between Judas himself and his office.



xvii. 30. In place of a finite verb the author has here substituted the participle *ὑπεριδών*, and therefore omits *δέ* in the apodosis. The sentence might have run *ὑπερεῖδεν ὁ θεός, τὰ νῦν δέ* without affecting the sense.

xxiii. 22. The narrative is here relating the co-operation of the chief captain and Paul's nephew to secure his life. The verse opens with a statement of the farewell warning given by the former, and implies that the young man for his part kept his counsel faithfully, but omits the direct statement of this fact as too obvious to need mention under the circumstances of the success which followed.

xxvi. 4, 9.<sup>1</sup> The marvellous contrast between the past and present life of Paul prompts the expression *τὴν μὲν οὖν βίωσιν* in *v. 4*; but he drops, for the moment, the contrast between the Pharisee and the Christian that he may dwell on their common hope and prayer. He resumes the subject, however, in *v. 9* with merely a slight change of words, contrasting his past sense of duty (*ἐγὼ μὲν οὖν ἔδοξα* ...) with his present faith in Christ. The broken sentence still arrives at no formal completion, though the narrative of his conversion in *v. 12* contains the real antithesis to *vv. 9, 10*; for the impulsive eloquence of the apostle does not conform to rigid rules of grammar.

The four remaining instances of *μὲν οὖν* in the Acts require more careful investigation, because in each case the Revised Version, following the Greek text of Westcott and Hort, places a decided break between *μὲν οὖν* and the following *δέ*, ignoring altogether any connexion between their respective clauses, and interpreting *μὲν οὖν* as if (like *οὖν*) it merely indicated the addition of a sequel to the previous narrative.

v. 41. The connexion of the closing verses of the fifth chapter with the opening of the sixth is of some historical importance as a means of determining the respective dates of the events recorded in chapters iii-v. and vi, vii. The former verses relate the effect produced upon the Twelve by their miraculous release from prison and subsequent trial: the continued persecution for Christ's sake after the divine intervention in their favour roused them to more determined energy in preaching Christ. The next chapter represents apparently the result of this increased spiritual activity on their part: the church grew rapidly in numbers, but with this increase coincided a growing discontent at their negligent administration of the common fund. They virtually admit the justice of this complaint by asking to be relieved from the burden. Here then, besides the coincidence of time implied in the indefinite date of vi. 1,

<sup>1</sup> The text of *v. 9* is rendered uncertain by the omission of *μὲν* in one ms. of great authority.

'in those days,' a definite connexion of cause and effect seems established between the narrative of v. 41 and vi. 1. When, therefore, we find the author himself connecting the two verses by the insertion of *μὲν οὖν* in the first and *δὲ* in the second, it becomes clear that he did associate the circumstances together in his own mind as cause and effect, and viewed the train of events which issued in the martyrdom of Stephen as the sequel of the earlier persecution of the Twelve. The Greek text accordingly confirms the conclusion, to which other data point, that the two trials belong to the same period of priestly domination and were only separated by an interval of a few months at most.

viii. 25. Here the particles *μὲν οὖν* and *δὲ* mark a connexion between the return of the party to Jerusalem and the angelic instruction to Philip that he should proceed along the desert road to Gaza. In this way they establish the fact, which may be gathered from other details of the narrative, that Philip returned with Peter and John to Jerusalem, and there received the heavenly mandate.

ix. 31. The interpretation of *μὲν οὖν* in this verse has an important bearing on the order of events in the early church. The B. V. renders the verse, *Then had the churches rest ...*; the Revised Version, *So the church ... had peace ...*. Both alike make the period of peace and growth here depicted ensue upon the visit of Saul to Jerusalem, and so postpone Peter's visitation of the churches in the maritime plain till after that visit. It is hardly necessary to point out how inappropriate, after the previous record of Saul's imminent danger at Damascus and Jerusalem, and his precipitate flight to Tarsus, is the sequel—*So the church had peace*. For a glance at the Greek particles shows that the verse is not a sequel to the previous history of Saul, but an introduction to the subsequent history of Peter. The author here resumes the narrative of that apostle, which he had dropped at viii. 25, and prefaces it by an introductory notice of the general condition of the church at that time. The opening, *Ἡ μὲν οὖν*, is exactly parallel to the openings, *Ὁ μὲν οὖν*, in viii. 4 and xi. 19: in all three cases the particle presents a general statement of church history as preface to a special personal narrative, and corresponds to the introductory particle '*Now*,' which is correctly used to render it in the B. V. of xi. 19.<sup>1</sup> As regards the actual order of events, the return of Saul to Jerusalem was really later than the visitation tour of Peter (as is argued elsewhere), though

---

<sup>1</sup> The Revised Version substitutes *Therefore* for *Now*; elsewhere it employs *Howbeit* or *So* to render *μὲν οὖν*. All these translations ignore the real sense of *μὲν* in my judgment.

for convenience of historical arrangement the biography of one apostle is brought to a fit pause before resuming that of the other.

xvi. 5. The language of this verse presents a close parallel to that of ix. 31. Here again our versions, altogether ignoring *μέν* as well as the connexion between *μέν οὖν* and the *Διῆλθον δέ* of the next verse, interpose a wide break between the two, and render this verse as a mere sequel to the previous narrative, *So were the churches ...* But the vigour and growth of the older Pauline churches are really recorded here as opening the way for his departure to new fields of labour, just as in the earlier passage the peaceful condition of the church is recorded as furnishing opportunity for an apostolic progress. The author's mind is full of that marvellous journey by which the Spirit guided Paul and Silas out of the heart of Asia Minor to distant Macedonia, and he introduces the recital by a preliminary notice of the condition of the churches already established; for their welfare was the first element in determining their plans: until they were assured that these were strong enough to stand alone, they could not feel free to depart on their missionary undertaking.

## ΟΣΤΙΣ.

This relative is never identical with *ὅς*. The B. V. is incorrect in so rendering it in ix. 35, xiii. 43, xvii. 10 (see notes). Either the antecedent is indefinite, e.g. *λιμὸν ἦτις*, 'a famine *which*' (xi. 28); *παιδοσκην ἦτις*, 'a maid *who*' (xvi. 16); *πολλοὶ ... οἵτινες* (xiii. 43)—or the clause with *ὅστις* describes the action of an indefinite section only, though the antecedent itself is a definite body, as is the case in xvii. 10, xxi. 4, xxviii. 18—or it introduces an explanatory clause, by virtue of its force as classifying persons or things under a particular category, and assigning to them a certain character. In vii. 53 *οἵτινες* ... vindicates the truth of the previous charge. In viii. 15 it suggests the true ground for the mission of Peter and John: they went as apostles with power to impart the gifts of the Spirit. In x. 47 it justifies the baptism of Gentiles as already baptised with the Spirit. In xii. 10 *ἦτις* explains why the angel led Peter to that gate, viz. because it opened to them of its own accord. In xvi. 12 it states why they stopped at Philippi, viz. because it was the first city in Macedonia to which they came. In xvii. 11 *οἵτινες* justifies the previous commendation of the Bereans.

## PRESENT AND IMPERFECT TENSES.

The author's graphic style gives occasion for great freedom in the use of present and imperfect tenses.

Occasionally they are gathered in groups, as in ii. 43-47, iv. 32-35, to reproduce the habitual life of the primitive church. They are often introduced in historical narrative to mark continuous action, like the triumphant progress of Paul and Barnabas in xv. 3, the gradual settling down of despair on the crew in xxvii. 20, the gradual break up of the stern in xxvii. 41. They are frequently coupled with aorists, when the process begins or ends in any decisive crisis, *e.g.* ἐπλήσθησαν καὶ ἐλάλουν (iv. 31), ὤρμησαν ... καὶ ἐλιθοβόλουν (vii. 57), εὗρέθη κ. εὐηγγελίζετο (viii. 40), ἤλατο κ. περιεπάτει (xiv. 10), καταφερόμενος ... κατενεχθείς (xx. 9), ἤκουον κ. ἔπηναν (xxii. 22).

By their means a scene is presented as actually passing before the eyes, *e.g.* the sight of tongues detaching themselves from the heavenly fire to rest on the several apostles in ii. 3, the meeting of Peter and John with the lame man (iii. 1, 2), the hearing of strange tongues (x. 46), the revelry prevailing in the camp of Israel at the time of Moses' return (vii. 41), the attendance of Lydia as a constant hearer (xvi. 14).

Elsewhere they denote an approach to completion, as *συνπληροῦσθαι* (ii. 1), ἐπληροῦτο (vii. 23); a vain proffer, or an ineffectual effort, as *δίδωσιν* (vii. 25), *συνήλλασσεν* (vii. 26), ἡγάκαζον, ἐδίωκον (xxvi. 11). They distinguish a mere start from arrival, or completed action, as *ἐπορεύομην* (xxii. 5), *ὑπέστρεφον* (viii. 25), *ἀνεβαίνομεν* (xxi. 15).

They also express a purpose, *e.g.* ἀποκαθιστάνεις (i. 6), ἀγοντες (xxi. 16), διαγγέλλων (xxi. 26).

## ACTS OF THE APOSTLES.

THE first book have I made, O Theophilus, of all that <sup>1</sup> Jesus began both to do and teach, until the day in <sup>2</sup> which he was taken up, after that he through the Holy Ghost had given commandment unto the apostles

---

I. **first**] The B. V. has substituted *former* for *first* in rendering the Greek text: the change is unfortunate, because it suggests that the author intended to limit his work to two books only, whereas there is reason to conclude that he still contemplated its indefinite extension when he brought this second book to a close. (See Intr., pp. 13, 14.)

**Theophilus**] The dedication to Theophilus forms an important link between the third Gospel and the Acts. (See Intr., p. 2.) It appears from the title of courtesy, *most mighty*, addressed to him in Luke i. 3, as it is in Acts xxiv. 3, xxvi. 25 to the imperial Procurators, that he was in some official position and of equestrian rank. He is evidently selected as representative of the Christian readers for whom the book was intended.

**began**] While Jesus was still on earth he could do no more than begin to do and teach. He could proclaim the fatherhood of God and the brotherhood of man, could reveal in his own person the ideal law of love to God and man which embodies the whole duty of man, he could prepare the way for his future church by choosing apostles and instituting sacraments; but until he had given his life for men, ascended to his Father, and sent down from heaven his quickening Spirit, the divine assurance of forgiveness and the motive power of spiritual life were wanting.

2-8. The interval between the Resurrection and Ascension is very differently handled in the third Gospel and in the Acts. This difference is evidently intentional; for the Gospel deals with the Ascension as the close of the earthly life of Jesus: it is there the

- 3 whom he had chosen ; to whom he also presented himself alive after his passion, revealing himself to them by many tokens during forty days, and speaking of the things pertaining to the kingdom of God.
- 4 And, being assembled together with them, he charged them that they should not depart from Jerusalem, but wait for the promise of the Father,

---

final sequel of the Resurrection, and the intervening length of time is as much as possible ignored. But the Ascension is now contemplated as the opening of a heavenly life ; here, therefore, is recorded the careful preparation which the risen Lord made during forty days for the new spiritual dispensation which was to be ushered in by his ascension to the Father. The transition from a bodily to a spiritual presence was softened to his disciples by this continuance of personal intercourse with their Lord after his risen body had become exempt from the material conditions of mortality.

3. This is the only passage of Scripture which records the length of time between the Resurrection and Ascension. The period of forty days had a special significance for Israelites in connexion with the lives of Moses and Elijah, and for the disciples in connexion with the life of Christ : there had been forty days before the presentation in the temple, and forty days of miraculous fast. No details are given of the several appearances of the risen Lord ; but the summary bears emphatic testimony to the reality and fulness of his intercourse with his disciples.

**kingdom of God]** This is the habitual form of expression in the language of Mark, Luke, and Paul, as *kingdom of heaven* is in that of Matthew. John the Baptist made the kingdom the burden of his prophecy, the mission of the Twelve and the Seventy announced its approach, Christ unfolded its nature and created more vivid expectation of its coming during his later ministry by connecting its manifestation with his approaching departure.

4, 5. These verses refer throughout to the departure of Christ as close at hand : they contain a farewell prohibition to depart from Jerusalem after he had left them, a farewell injunction to await the promise of the Father, a farewell promise that they should be baptized with the Holy Ghost not many days hence. I conclude therefore that the assemblage here recorded is the final gathering on the morning of the Ascension. This agrees with the narrative in Luke xxiv. 49, 50, where the same farewell promise and command

which (said he) ye heard from me; that, whereas 5  
 John baptized with water, ye shall be baptized with  
 the Holy Ghost not many days hence. They there- 6  
 fore that were come together asked him, saying,  
 Lord, dost thou at this time restore the kingdom for  
 Israel? And he said unto them, It is not for you 7  
 to know times or seasons which the Father hath put  
 within his own dominion. But ye shall receive power 8  
 by the Holy Ghost coming upon you: and ye shall

---

are recorded as given immediately before he led them out of Jerusalem. It agrees also with the impression produced by the gospels of Matthew and John that most of the forty days were spent in Galilee. The apostles probably reassembled in Jerusalem in pursuance of some direction given them by their master in Galilee, which has not been recorded.

The language of Christ about the promise of the Father, that they had heard it from him, contains a distinct reference to the farewell address recorded in John xiv. 16 ... xvi. 14.

The baptism of the Holy Ghost had been already foretold by John the Baptist; but Christ here connects it with the promise of the Father, and fixes its date as not many days hence.

6. This verse is closely connected with the two preceding. The fourth verse mentioned the assembling of the disciples, the fifth fixes a date within a few days for a great manifestation from on high, the sixth records the consequent expectation amongst the assembled disciples of a restored kingdom. Their question arises out of his promise, which they misinterpreted because they could not yet understand the spiritual nature of the kingdom.

7, 8. While he rebukes idle curiosity as to the future, Christ promises power from above, and prescribes duties.

These farewell words seem spoken between their gathering in Jerusalem and their arrival at the Mount of Olives. The Gospel records the blessing only after arrival (Luke xxiv. 50).

It has been already noted that the forty days were a period of preparation for the future work of the Apostles; they close, accordingly, with a distinct promise of power from on high, and a definite commission to bear witness of the Christ. The successive steps of Christian progress are revealed to them: first Jerusalem and all Judaea (here including Galilee), next Samaria, then the Gentile world from end to end.

be witnesses unto me both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of  
 9 the earth. And when he had said these things, while they looked, he was lifted up; and a cloud received  
 10 him out of their sight. And while they were gazing stedfastly into heaven, as he went, behold two men  
 11 stood before them in white apparel; which also said, Men of Galilee, why stand ye looking into heaven? this Jesus, which is taken up from you into heaven, shall so come in like manner as ye have beheld him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem,

9. The Gospel narrative of the Ascension makes the final blessing and departure its leading features: even the brief statement in Luke xxiv. 51, 52, that he was *carried up into heaven and they worshipped him* is a text of doubtful authority. What a contrast is presented by the account of Jesus' ascent in glory here given! The reality of his heavenly life is assured by the bodily shape in which he is taken up into heaven: the vision of angels and the promise of a like return in glory reveal to the group of beholders the magnificent future in store for the kingdom of God. The whole scene is calculated to raise their hopes to the highest pitch: they cannot but feel that the Ascension is not the end, but the beginning, of the new dispensation.

10. **men**] A comparison of x. 30 with xi. 13, and of Luke xxiv. 4 with John xx. 12, shows that the author so designates angels in human form.

**before**] The B. V. *by them* does not give a correct impression of the scene: the heavenly vision met their upward gaze as they looked stedfastly up to heaven.

11. The heavenly message removed the last lingering doubt from the minds of the disciples: they began to understand at last the force of that mysterious declaration, *I go to my Father*, and knew that their Lord had passed into the heavens, there to abide till the appointed hour of his return.

12. This verse fixes on the Mount of Olives as the scene of the Ascension. Luke (xxiv. 50) further defines the locality by the



a Sabbath day's journey off. And when they were <sup>13</sup> come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These <sup>14</sup> all continued with one accord in prayer together with women and Mary the mother of Jesus, and his brethren.

---

words *over against Bethany*, as the further side of the hill away from Jerusalem and facing Bethany. A Sabbath day's journey was reckoned at two thousand cubits: the expression suggests that the Ascension took place on the Sabbath day, but there is no tradition to that effect, nor can that date be reconciled with the mention of forty days as the interval after Easter day.

13. The upper story where the apostles were abiding differed altogether in position and character from the large guest room in which the Lord's Supper was instituted: the two are designated in the Greek text by different terms, and should not be confounded together. But it may well be the place where Jesus appeared to the assembled disciples on the evening of the Resurrection.

This list of apostles corresponds with that in Luke vi. 14, except slight changes of order: John and James are placed between Peter and Andrew so as to form a group of four. Thomas is coupled with Philip, and Matthew with Bartholomew. The description of Judas in the B. V. as *brother* of James is an error, suggested probably by Jude 1: that passage refers to the two brethren of the Lord, this to an apostle Judas, who is here designated, according to common Greek usage, by the name of his father. He is called Lebbaeus or Thaddaeus in the gospels of Matthew and Mark, but the name Judas is given also in John xiv. 22.

14. Four brethren of our Lord are enumerated in the gospels, James and Joses, Simon and Judas. They were not only distinct from the Twelve, but are mentioned as unbelievers at the close of his ministry. The appearance of the risen Lord to James, recorded in 1 Cor. xv. 7, perhaps finally determined them to throw in their lot with the Twelve. James, the Lord's brother, reappears in Gal. i. 19: after the death of the son of Zebedee he was known to the Church as James, without further addition.

15 And in those days Peter stood up in the midst of the brethren, and said (there was also a multitude of names, about a hundred and twenty of one

---

15-26. The apostles, having already learned from their Lord's final charge that their mission was to be permanent, proceed even before Pentecost to constitute an organised community, for which Jewish law and custom offered great facilities by the institution of synagogues. The language of v. 15 suggests that one step in this direction, *viz.* the registration of members, was taken even before the election of a twelfth apostle. The earliest register of a Christian Society contained 120 names—a number probably swelled by the influx of Galileans due to the approach of the feast. The Jewish care for their registers is abundantly manifested in the Old Testament; and the language of Luke x. 20, Phil. iv. 3, Rev. iii. 4, reveals the mystical value attached to them in the Christian Church.

The appointment of a twelfth apostle to fill the place of Judas proclaimed the permanence of their apostolic commission. The number, significant in itself by its correspondence with the twelve tribes, had been further associated with the future kingdom by the promise of Christ that they should hereafter sit on twelve thrones judging the twelve tribes of Israel. The vacancy must therefore be filled at once. The method of appointment combined selection with the lot. The two candidates were selected whom the congregation judged best qualified to bear witness of the life and teaching of Jesus; and the decision between these two was left absolutely to the lots which they cast. The issue of the lot was regarded as the voice of God, as it had been in the cases of Achan, of Saul, and of Jonathan.

The Twelve did not long retain the entire government of the Church in their own hands. The Seven were appointed some seven years later for the express purpose of relieving them from the duties of administration, that they might devote themselves to prayer and the ministry of the Word. The subsequent dispersion of the Christian body could not fail to weaken the central authority of the apostles. But even within the Church of Jerusalem there is no later record of their collective action apart from the brethren or the elders. Even at the council, where the doctrine of the Church was in debate, they did not assume authority, but conceded to the elders and their president, James, the brother of the Lord, at least as great a voice in the decision. Nevertheless they retained, in virtue of Christ's own institution, supreme rank in the whole Church, until in due time there arose also other apostles, filled like them with

mind), Brethren, it was needful that the scripture 16 should be fulfilled which the Holy Ghost by the mouth of David spake before, concerning Judas which became guide to them that took Jesus, that 17 he had been numbered among us and had obtained his portion in this ministry. (Now this man pur- 18 chased a field out of the price of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known 19 to all the dwellers at Jerusalem; insomuch that that

---

the Spirit, commissioned by the Church in the name of Christ, whose apostleship was sealed of God by their success in gathering in the harvest of the Gentiles: to these the Twelve gladly surrendered the charge of the Gentile churches, as their own equals in the sight of God, and confined themselves to those of the circumcision (comp. Gal. ii. 9).

16. There is a marked contrast between the sorrowful tone of Peter's reference to Judas, and the bitterness of the historical notice inserted in *vv.* 18-20. Peter refers to the betrayal as the will of God—a mysterious catastrophe ordained and foretold of old, reminding his hearers of the language so recently quoted by Christ from Ps. xli. 9, *he that eateth bread with me hath lifted up his heel against me*. The historical notice, on the contrary, exhibits the feeling of a later generation who had branded his memory as the traitor: it dwells on his tragic end as a righteous act of divine retribution, and taking him as a type of false pastors and bishops, adopts some of the severest language of the Psalms in pronouncing sentence upon him. The opening words of the parenthesis, *Now this man*, the mention of *dwellers at Jerusalem*, and the interpretation of the Hebrew *Akeldama*, distinguish these verses from the speech of Peter, and mark their true character as a comment of the author written for the information of Greek Christians.

17. **portion]** The Old Testament continually associated the idea of an inheritance with God's priests and people. It recurs in xxvi. 18, Eph. i. 11, Col. i. 12, 1 Pet. v. 3.

18. An independent account of the death of Judas, of his purchase, and the name of the field, is found in the Gospel (Matt. xxvii. 3-10). The two narratives can hardly be reconciled without other materials than those in our hands.

field was called in their language Akeldama, that is,  
 20 field of blood. For it is written in a book of the  
 Psalms,

Let his habitation become desolate,

And let there be no man to dwell therein:

and,

His charge let another take.)

21 Therefore of the men which companied with us all  
 the time that the Lord Jesus went in and out among  
 22 us, beginning from the baptism of John unto the  
 day that he was taken up from us, of these must  
 one be made a witness with us of his resurrection.  
 23 And they appointed two, Joseph called Barsabbas,  
 24 who was surnamed Justus, and Matthias. And they  
 prayed, and said, Thou, Lord, which knowest the  
 hearts of all men, appoint one of these two whom  
 25 thou hast chosen to take his place in the ministry

---

20. The passage quoted from Ps. lxi. 25, pointed in the original to the desolation of the encampment and tents of a nomad tribe, but is altered so as to introduce the figure of a shepherd and sheepfold. The passage quoted from cix. 8, is in like manner transferred from the charge of an overseer to that of a bishop.

21. It was the special function of apostles to bear witness to the life and teaching, the death and resurrection, of Christ. Companionship with him from the beginning of his ministry is therefore insisted on as a qualification for the office. Few probably possessed it but the Twelve.

23. Neither Matthias nor Joseph Barsabbas appear again in the Acts, but a brother, Judas Barsabbas, is mentioned in Acts xv. 22.

24. As the choice and appointment of the Twelve and Seventy belonged to Christ personally, this prayer must be addressed to Christ himself, the first public prayer addressed to him. The title *Lord* is applied in the Acts, both to the Father and to the ascended Jesus.

25. *his own place*] The place of an apostate, which he had chosen for himself. The expression is used by way of contrast with the place which he had once filled in the Christian ministry and apostleship.

and apostleship, from which Judas fell away to go to his own place. And they gave them lots; and <sup>26</sup> the lot fell upon Matthias; and he was numbered with the eleven apostles.

And when the day of Pentecost was well nigh come, <sup>2</sup> they were all together in one mind. And suddenly <sup>2</sup> there came a sound from heaven, as of the rushing of a violent wind, and it filled all the house where they were sitting. And tongues, like as of fire, were <sup>3</sup> seen by them to divide: and it sat upon each one of them. And they were all filled with the Holy Ghost; <sup>4</sup> and they began to speak with divers tongues, as the Spirit gave them utterance.

---

26. gave them lots] So runs the ancient text, signifying that lots were given to Matthias and Barsabbas to cast into the urn in order to decide which of them should be the twelfth apostle. The B. V. follows a later correction of the text, according to which the assembly cast lots, thus confusing the previous action of the congregation in voting with the final act of the candidates.

1-4. The Greek name Pentecost (fiftieth day) indicates at once the date and the occasion of the Hebrew festival, as described in the Pentateuch. The beginning of harvest was marked by waving a sheaf of firstfruits on the morrow after the paschal sabbath: the fiftieth day was appointed as a festival of thanksgiving for the harvest, seven weeks later. But the Jews regarded it also as commemorating the promulgation of the law on Mount Sinai, which made it singularly appropriate for the beginning of the new dispensation. The descent of the Spirit took place apparently in the chamber where the Twelve were gathered before dawn, so that the people did not witness the supernatural phenomena which accompanied it. These were at once impressive and instructive: the rush of a mighty blast recalled the language of Christ, which likened the new birth of the Spirit to the wind: he had promised a baptism of the Holy Ghost and of fire, and tongues as it were of fire were seen to emanate from a common heavenly source, to divide, and rest on each of them, symbolising at once the unity of the Spirit, his quickening power, and the diversity of his several gifts to individual Christians. The scene was well calculated to

5 Now there were dwelling at Jerusalem Jews,  
6 devout men, from every nation under heaven. And

---

impress upon them the truth that the new spiritual gifts with which they felt themselves endowed were not developed from within, but poured down from above by their ascended Lord in pursuance of his promise. Again, the gift of divers tongues was not only valuable as a sign to impress unbelievers, but significant to themselves of the means by which they were to win all nations, *viz.* by preaching to them the Word in their own language. Finally, the pentecostal gathering was itself representative of the future Church; for it was drawn from the Jewish Dispersion—a body professing one faith, and claiming the same inheritance of promise, but scattered over every civilised country, and speaking a variety of languages—which therefore made a fitting assemblage to greet the birthday of a world-wide religion.

The gift of tongues was only once afterwards bestowed directly from heaven, *viz.* at the conversion of Cornelius, but was freely imparted by the apostles to their converts: the first epistle to the Corinthians refers to it as an endowment so common in the Church as to need regulation to prevent its abuse. But apparently apostles alone were endued with power to impart it, since Philip the Evangelist did not possess that power. It became extinct, therefore, within one generation, and its very nature has become obscure. It may be gathered, however, from the explicit references made to it in the N. T., that the miracle did not affect the ears of the hearers, or the understanding of the speaker, but simply his utterance. He did not gain intelligent knowledge of a language which he had never learned, nor himself understand the words which he was enabled to frame, but he did receive some faculty of articulate utterance in a strange language, which conveyed his thought to those who understood that language. This explains the different effect produced on various hearers at Pentecost: some heard with amazement from the lips of Galileans the familiar tones of their own language, while others caught only a confused babel of foreign sounds.

5. *devout*] This term denotes the scrupulous discharge of religious duties: it is applied to the aged Simeon in Luke ii. 25, to Ananias (xxii. 12), and here to the Jews who had gathered for the feast from distant homes.

6. The multitude are said to have come together on *the voice* being heard (not as the B. V. states on *the report* being noised abroad). Though the speakers were many, and the languages various, *the*

when this voice came, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were 7 amazed and marvelled, saying, Behold, are not all these which speak Galilaeans? And how hear we, 8 every man in our own language, wherein we were born? Parthians and Medes and Elamites and the 9 dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in 10 Egypt and the parts of Libya about Cyrene, and the sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speak with 11

---

*voice* is described as one, the voice of the Spirit. The place in which the people gathered round them was the Temple, to the courts of which they habitually resorted for prayer and praise and Christian teaching. Apparently the Spirit was poured out upon them before dawn in the chamber in which the Twelve had gathered for prayer before proceeding to the Temple, and they repaired thither at dawn.

7-10. The historian condenses into one the expressions of amazement called forth from various hearers: the summary is clearly his own. It follows distinctions of language; separating Asia, *i.e.* Asiatic Greece, from Phrygia, though they belonged to the same Roman province, because the one spoke Greek, the other Phrygian (see App. on 'Provinces of Asia Minor'); and omitting Syria and European Greece, because they spoke Greek also. The prominence given to Asia Minor may be accounted for by the author's connexion with Asia Minor. The central standpoint from which the nationalities are surveyed is not Jerusalem, but Rome. (See Intr., p. 13.)

**proselytes**] This is the translation of a Greek term denoting in the LXX. a foreigner (Ex. xxiii. 9). In the N. T. it means a circumcised convert. At a later date minor degrees of proselytism were recognised, and the term *proselytes of the gate* came into use for devout Gentiles who took part in the worship of the synagogue without conforming to the ceremonial law. Jews are here distinguished from proselytes as being so born.

11. **Cretans and Arabians**] These are perhaps added by way of climax, as the least known of all the languages represented at Jerusalem.

<sup>12</sup> our tongues the wonderful works of God. And they  
were all amazed, and were much perplexed; saying  
<sup>13</sup> one to another, What meaneth this? but others mock-  
<sup>14</sup> ing said, They are filled with new wine. But Peter,  
standing up with the eleven, lifted up his voice, and  
spake unto them, Men of Judaea, and all ye that are  
dwelling at Jerusalem, be this known to you, and  
<sup>15</sup> hearken to my words. For these are not drunken,  
as ye suppose, seeing it is but the third hour of the  
<sup>16</sup> day: but this is that which hath been spoken by  
the prophet Joel;  
<sup>17</sup> And it shall be in the last days, saith God,

---

14-36. After vindicating the true character of the gift of tongues by reference to the prophecy of Joel, Peter addresses the Jews in language of solemn warning. God had borne witness to Jesus by mighty signs and wonders, but they had given him into the hands of Gentiles to be crucified, being by God's will delivered up to death. But now God has raised him to life in accordance with the prophecy of David, exalted him to heaven, and placed his enemies beneath his feet. Let all Israel know that he hath made the crucified Jesus both Lord and Christ.

The address exhibits the fruit of the Spirit, both in the outspoken courage with which Peter denounces the national sin of the Crucifixion, and in the decision with which he fastens on the Resurrection as the central fact of the new creed. He dismisses lightly all the mighty works of the earthly life, that he may single out the Resurrection as God's supreme witness to Jesus. Speaking in Jerusalem fifty days after its occurrence, before a guilty and hostile audience, he asserts its reality without a particle of hesitation: he adduces no evidence, alleges no argument to prove its truth, but simply states the fact as indisputable, and his hearers accept it without question or demur. The fact was too notorious, it seems, the witnesses who had seen Jesus alive since his resurrection too many, for any adversary to challenge the testimony of the Twelve. Peter here strikes the keynote of apostolic teaching, basing faith in Christ on the solid fact of the Resurrection as a sure foundation.

17-21. The language of Joel (ii. 28-32) is borrowed substantially from the LXX., with great freedom of verbal alteration. The



I will pour forth of my Spirit upon all flesh :  
 And your sons and your daughters shall prophesy,  
 And your young men shall see visions,  
 And your elders shall dream dreams :  
 Yea even on my servants and on my handmaidens 18  
 In those days will I pour forth of my Spirit ;  
 And they shall prophesy.  
 And I will shew wonders in the heaven above, 19  
 And signs on the earth beneath ;  
 Blood and fire and vapour of smoke :  
 The sun shall be turned into darkness, 20  
 And the moon into blood,  
 Before the day of the Lord come,  
 The great and notable day :  
 And it shall be that whosoever shall call on the 21  
 name of the Lord shall be saved.

Men of Israel, hear these words : Jesus of Nazareth, 22  
 a man approved of God unto you by mighty powers

---

addition, *saith God*, intimates that Joel spoke by inspiration of God. Where Joel had written *afterward*, *i.e.* after a signal manifestation of God's presence amidst his people, the apostle says *in the last days*. Where he foretells *blood and fire and vapour of smoke*, the apostle adds, with special reference to recent miracles, *signs on the earth beneath*. The ambiguity of the words, *my servants and handmaidens* (which might apply either to the Israelites, as God's servants, or to a condition of earthly bondage) is removed by the emphatic opening, *Yea even*, which accentuates the low estate of those on whom the Holy Spirit has been poured out, despised, unlearned Galilaeans : the repetition of the words, *they shall prophesy*, lays stress on the present miracle of tongues. On the other hand the substitution of *notable* for *terrible* is due to the LXX.

22. Peter warns the Jews that the surrender of Jesus to death was due to the determinate counsel of God, just as Jesus had warned Pilate (John xix. 11). His death was an essential part of the divine scheme of redemption.

and wonders and signs, which God did by him in  
 23 the midst of you, as ye yourselves know: him, being  
 delivered up by the determinate counsel and fore-  
 knowledge of God, ye by the hand of men without  
 24 law did crucify and slay: whom God raised up,  
 loosing the pangs of death: because it was not  
 25 possible that he should be holden of it. For David  
 saith concerning him,

I saw the Lord before my face always,  
 For he is on my right hand that I should not be  
 moved:

26 Therefore my heart was glad, and my tongue re-  
 joiced;

Moreover even my flesh shall dwell in hope;

27 Because thou wilt not forsake my soul unto death,

25-28. The apostle follows Hebrew tradition in ascribing Ps. xvi. to David, but strikes out a new interpretation in connecting it with the resurrection of Christ. The original Psalm depicts the Holy One of God as apparently forsaken by him and in imminent peril of death, yet maintaining unshaken faith in God, and exulting in assured hope that God, who had already made known to him ways of life, would deliver him from death and make him full of gladness in his presence. The deliverance which it contemplates is not return after death but maintenance in life: it is not therefore a direct prophecy of the Resurrection, so far as the outward fact goes, but a spiritual anticipation of victory over death. The triumph of the spirit through faith in face of death itself contains an implicit promise of life beyond the grave—a promise not fulfilled of old in David, but fully realized in his ideal son.

In v. 27 the substitution of *leave my soul in hell* in the B. V. for the true rendering *forsake unto death* (literally *Sheol*, the abode of the dead), obscures the sense, for it suggests a tardy rescue from the dominion of death; whereas the Psalmist in reality expressed his confidence that God would maintain his soul in life and not finally abandon it to pass away in death. Again, where the Hebrew speaks of *the pit*, and the LXX. of *destruction*, the Bible version introduces *corruption*, as though the assurance were limited to an

Neither wilt thou give thy Holy One to see destruction.

Thou hast made known to me ways of life; 28  
Thou shalt make me full of gladness in thy presence.

Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his sepulchre is with us unto this day. Being a prophet therefore and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing 31 this spake of the resurrection of the Christ that he was not forsaken unto death, neither did his flesh see

---

escape from fleshly decay after death; but the real object is to declare God's maintenance of a living soul in life, and the impotence of death to impair the indwelling and abiding life of God's Holy One. In this way the Psalm anticipated the revelation which was manifested in the Resurrection of Christ that for the Holy One of God death itself was a new birth unto immortal life.

29-31. The apostle proceeds to identify the Holy One whose exemption from death is foreshadowed in the Psalm with the Messiah whose future reign had been revealed to David in the prophecy of Nathan, and attributes to David a foresight of Christ's resurrection. By foresight it cannot be meant that the future history of the Resurrection was revealed to David, but rather that he possessed such a spiritual assurance of Christ's future victory over death as is foreshadowed in the language of the Psalm. This was pre-eminently a case in which, as Peter says elsewhere, the prophet himself could not comprehend the future glories which the Spirit in him did signify (1 Pet. i. 11), until the event had revealed them.

David's burial in Zion is recorded in 1 Kings ii. 10. The tombs of the kings were still a conspicuous object in the time of Nehemiah (Neh. iii. 16), and though rifled of treasure during the Maccabean wars, remained in their place,

30. God's oath to David is recorded in Ps. cxxxii. 11.

31. Instead of the language used in the Psalm, *neither wilt thou suffer thine Holy One to see destruction*, the apostle adopts the

32 destruction. This Jesus hath God raised up; of  
 33 whom we all are witnesses. Being therefore by the  
 right hand of God exalted, and receiving from the  
 Father the promise of the Holy Ghost, he poured  
 34 forth this, which ye see and hear. For David did  
 not ascend into the heavens: but he saith himself,  
 The Lord said unto my Lord, Sit thou on my  
 right hand,  
 35 Until I make thy foes the footstool of thy feet.  
 36 Let all the house of Israel therefore know assuredly,  
 that God hath made him both Lord and Christ, even  
 this Jesus whom ye crucified.  
 37 Now when they heard this, they were pricked in  
 their heart, and said unto Peter and the rest of the  
 38 apostles, What shall we do, brethren? And Peter

---

expression—*neither did his flesh see destruction*. The change is partly justified by the previous language of the Psalm, *my flesh shall rest in hope*, but is probably due to Peter's own remembrance of the risen body of his Lord, and of his words, *a spirit hath not flesh and bones, as ye see me have*.

33–36. The most signal proof of Christ's superiority to David was his Ascension and the subsequent outpouring of the Holy Ghost. His Ascension was the final triumph foreshadowed in Ps. cx., which proclaimed him both Lord and Christ. These words of Peter exhibit the change wrought by the Ascension in his attitude towards his Lord. He does not hesitate now to proclaim the ascended Jesus as Lord in heaven, and sharer of his Father's throne.

37.... The power of the Spirit who spake by the mouth of Peter is manifested by the conscience-stricken appeal of his hearers, *What shall we do, brethren?* the fulness and freedom of the grace promised in Christ Jesus by the immediate answer assuring forgiveness to all that would repent and be baptized.

38. No direct mention is here made of the name of the Father and of the Holy Ghost as in the words of baptismal institution, because at the time the crucial test of conversion was faith in the name of Jesus Christ; but the condition of repentance unto forgiveness implied faith in a heavenly Father, and the promise of the heavenly gift called for faith in the Holy Ghost.

said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for remission of your sins, and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your <sup>39</sup> children, and to all that are afar off, as many as the Lord our God shall call. And with other words <sup>40</sup> besides did he testify and exhort them, saying, Save yourselves from this crooked generation. They <sup>41</sup> then that welcomed his word were baptized; and there were added in that day about three thousand souls. And they clave to the apostles' <sup>42</sup>

---

39. Peter had learned from his Lord to look forward to the extension of the gospel to the utmost parts of the earth. He borrows, therefore, the language of Is. lvii. 19 and Joel ii. 32, comprehending those that are far off and as many as the Lord shall call in the inheritance of the promise. His thoughts turned probably at this time to the Jewish Dispersion, whose members were before him, rather than to the Gentiles who were eventually to be brought in.

40. **crooked**] Deut. xxxii. 5 denounces a perverse and crooked generation, Luke ix. 41 a perverse generation.

41. The three thousand converts who at once attached themselves to the Church must not be ascribed exclusively to the Pentecostal effusion: the apostles were reaping largely the fruit of their Lord's ministry. The five hundred who had seen the risen Christ in Galilee, the many who had listened to his teaching and beheld his miracles, were not a few of them now enrolled in his Church.

The apostles had already baptized many during the ministry of Christ; but that baptism, like that of John, had not the sacramental efficacy of Christian baptism, because the Holy Ghost was not then given. All therefore were now baptized, even those on whom the gift of the Spirit had been already poured out, as in the case of the first Gentile conversion (x. 47). The previous language of Peter implies that repentance and confession of faith in Christ were required of all who presented themselves for baptism, though no regular creed had been formulated as yet.

42-47. Between the day of Pentecost and the healing of the lame man on his way to the Beautiful Gate, no definite events are recorded, though some years intervened. Signs and wonders from

teaching and to the fellowship, to the breaking of  
 43 bread, and to the prayers. And fear came upon every

---

time to time attested that the Spirit of Jesus still lived in his apostles; but none of these earlier miracles produced a crisis in the fortunes of the Church: the characteristic feature of the season was internal growth. The tokens of the new spiritual power which had come into existence were mainly visible in the altered life of the new community and the new doctrines and principles which prevailed amongst them. Loyalty to Christ as represented by his apostles, constant attendance on their teaching and ministry, union in prayer and praise, a social brotherhood so complete as to master the selfish instincts of human nature—these gave convincing proof that a new spiritual force had come into the world, capable of transforming its whole life.

Two questions here arise: (1) the place, (2) the duration of this peaceful growth.

(1) The Church did not at once find a home in Jerusalem. Christ himself contemplated the dispersal of his followers to their homes after Pentecost, for his final charge was *Tarry ye in Jerusalem until ye be endued with power from on high*. He had paid only occasional visits to Jerusalem, generally at the feasts, so that his example suggested the lake side and the cities of Galilee as the most desirable sphere of ministry and the most fruitful field for fresh conversions. The mass of the present converts, too, were Galilaeans, forced to return home for their maintenance. All these considerations pointed to Galilee as the fittest home for the infant Church. There was further reason for departing from Jerusalem. For in order to increase her numbers, to build up her social system, to organise her government and maintain her ministers, the first requisite was peace. But peace was well-nigh impossible there after the crucifixion under the jealous eye of priests and rulers, whom she was bound to denounce as the murderers of the Lord. The rapid dispersion of the believers after the feast probably explains the inaction of the authorities in face of Peter's bold challenge; for they were comparatively blind to popular movements outside Jerusalem. When, however, the Church had grown in number and strength, Jerusalem had irresistible attractions for her: she was bound in time to make the temple of God her constant centre of worship, and the chosen city her seat of government, if she aspired to acceptance as the national church; and it became a question of time only, how soon the Twelve would venture to fix their headquarters in Jerusalem and commit themselves to a trial of strength with its rulers.

soul: and many signs and wonders were wrought through the apostles. And all that believed were 44

---

(2) The priestly oligarchy found occasion for arresting first Peter and John, and then all the Twelve in the speeches delivered to the people after the notable miracle near the Beautiful Gate of the Temple. The course of Jewish history strongly suggests that they were encouraged in this policy of persecution, which began with the trial of the Twelve and ended in the flight or death of all the other leading Christians, by a political crisis in Judaea which released them from Roman control and deprived the Christian community of the protection which they usually enjoyed under Roman administration (see *Intr.*, pp. 18-23). This crisis belonged to the first five months of A.D. 37, before which there was an interval of seven and a half years of peaceful growth.

Besides baptism four distinctive features of Christian life are noticed :

(1) *The teaching of the apostles.* The absence of a written gospel made the testimony of these living witnesses essential to every Christian. They had gone in and out with Jesus and been taught by him throughout his ministry, had stood beside his cross and open sepulchre, had seen the risen Jesus ascend into heaven.

(2) *The fellowship,* not of the apostles only (as rendered in the B.V.), but of the Church in general. This fellowship of Christians was an outward expression of the unity of spirit which knit the whole body together in one communion. It was at once religious and social : their common faith in one Father, one Lord and Saviour, one Spirit, issued in common ordinances, words, and acts of worship ; and their mutual love bound them together in so real a brotherhood that no man lived for himself alone, but each made the good of the whole body his foremost object. The most tangible outcome of this social tie was seen in their ungrudging provision for the relief of the poorer members by a common fund. Hence they came to be known as *the brethren* ; and the title was long justified not only by their common meals but by their unbounded hospitality amidst themselves, their care for the sick and for prisoners, as well as by the liberality of their alms.

(3) *The breaking of bread.* The breaking of the sacramental bread was undoubtedly from the first an essential ordinance of the Church, in obedience to the express command of Christ at the last Supper. But the absence here of any explicit reference to the sacrament, or any mention of its other element, suggests a wider interpretation, including, but not limited to, the sacrament. For besides the

45 of one mind and held all things common, and did  
 sell their possessions and goods, and part them to  
 46 all, according as any man had need. And day by  
 day continuing stedfastly with one accord in the  
 temple, and breaking bread at home, they did take  
 their food in gladness and cheerfulness of heart,

---

special occasions on which the Lord brake the bread with blessing, he seems to have habitually imparted a quasi-sacramental character to the meals which he shared with his disciples by this act (Luke xxiv. 30). And in this passage *v.* 46 points distinctly to a *meal* of which all partook by breaking of bread. It appears, therefore, that the union of Christians in the common meal, known in the early Church as *Agape*, *i.e.* love-feast (Jude 12), was continued from the practice of our Lord and his apostles in the primitive Church; and that the celebration of the Eucharist was combined with it from the first, as it evidently was in the church of Corinth (1 Cor. xi. 20-34).

(4) *The prayers.* This term implies the establishment from the first of united prayer at fixed hours and in some appointed place. In Jerusalem it appears that they repaired to the Temple courts at the regular hours of prayer, according to the habit of pious Jews (iii. 1). But iv. 24-30 suggests private gatherings also. In Greek cities members of the Church met for worship in the houses of Christians.

44. The common fund of the Church, like the common meals, was sanctioned by the example of the Lord. He and the Twelve depended for their maintenance on a common fund supported by voluntary ministrations. The Church continued to recognise the claim of her ministers for maintenance. But the relief of the poor, which under former circumstances had been only occasional, became, on the formation of a distinct community largely recruited from amidst the poor, the most prominent object of the fund. The claims of widows and orphans, of sick and destitute, were the heaviest burden on the relief fund administered first by the Twelve, then by the Seven, and later by elders. This and the next verse, as well as iv. 32, describe the enthusiasm with which Christian charity responded to the need; but neither passage at all implies systematic community of goods: the property of members remained still their own, though men counted the needs of the Church more pressing than any personal want, and owners sold property from time to time to meet them: no pressure was put on Ananias and Sapphira to sell their all, and the liberality of a Barnabas was exceptional.



praising God and giving thanks before all the people. <sup>47</sup>  
 And the Lord added those that from day to day  
 were with one mind seeking to be saved.

Now Peter and John were going up into the temple <sup>3</sup>  
 for the hour of prayer, being the ninth hour: when <sup>2</sup>  
 a certain man was carried, being lame from his  
 mother's womb, whom they laid daily at the door  
 of the temple which is called Beautiful, to ask alms  
 of them that entered into the temple: who seeing <sup>3</sup>  
 Peter and John about to go into the temple asked  
 an alms. And Peter, fastening his eyes upon him, <sup>4</sup>

---

1. The restoration of the lame man was but one of many miracles wrought by the apostles; but like the miracles of Jesus in Jerusalem (John v. 2 ..., ix. 1 ...) it fastened the eyes of the people upon them by its publicity, and so awakened the jealousy of the priesthood.

The name of John is associated with that of Peter in the leadership of the Twelve throughout the earlier chapters of the Acts (i. 13, iii. 1, viii. 14), as in the narratives of the Resurrection; but no word of his is recorded, even his presence at the Council is ignored in the Acts, though the Epistle to the Galatians especially mentions him as a leader on that occasion.

The Jewish hours of prayer were the third, sixth, and ninth, the hours being calculated from sunrise, and varying in length according to the season, as the interval between sunrise and sunset, whether short or long, was divided into twelve hours. The third and ninth hours correspond to the times of morning and evening sacrifice. Peter's observance of fixed hours of prayer is noted again in x. 9.

2. *Beautiful*] No such name is found elsewhere in connexion with the Temple buildings. But there was one gate of *Corinthian bronze*, leading from the court of the women into the inner court (Jos. J. W. v. 5, 3) *whose beauty was much extolled*. There is no force in the objection that this did not adjoin Solomon's porch; for the lame man was not at the gate, but on the way to it.

4-9. No evidence of antecedent faith in the lame man is recorded, perhaps the Apostles alone discerned it. He certainly manifested faith in response to Peter's words by immediately leaping up, and by the constancy with which he adhered to them afterwards. It was literally true that the apostles had neither silver nor gold. They had forsaken all at the call of Jesus.

- 5 with John, said, Look on us. And he gave heed unto them, expecting to receive something of them.
- 6 But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus
- 7 Christ of Nazareth, walk. And he took him by the right hand and raised him up: and immediately the soles of his feet and his ankles received strength.
- 8 And leaping up he stood, and began to walk; and he entered with them into the temple, walking and
- 9 leaping and praising God. And all the people saw
- 10 him walking and praising God: and they took knowledge of him that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.
- 11 And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had

---

7. The language notes with medical precision the nature of the restoration: the tread gained muscular firmness, the ankle joints new strength and play.

11. The porch of Solomon was really a portico or colonnade running along the eastern face of the outer court, resting on a sub-structure carried up from the valley below of squared white stone. It was said to be older than Herod's temple, and was attributed to Solomon (*Jos. Ant.* xx. 9, 7). Jesus had frequented it (*John* x. 23).

12. **answered]** The N.T. applies this term where the reply is not to spoken words, but to thoughts or looks.

Peter avails himself of the interest aroused by the miracle to fix the attention of the people on Jesus as its real author. He reminds them, as before (ii. 22), how God had glorified him even upon earth, that he may better bring home to them the guilt of his death. 'He is risen, and his name is mighty to save. Those who slew him sinned

made him to walk? The God of Abraham and of <sup>13</sup> Isaac and of Jacob, the God of our fathers, glorified his Servant Jesus; whom ye delivered up, and denied in face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, <sup>14</sup> and asked for a murderer to be granted unto you, and killed the Captain of life, whom God raised from <sup>15</sup> the dead, of whom we are witnesses. And by faith <sup>16</sup> in his name did his name make this man strong, whom ye behold and know: yea, the faith which came through him gave him this perfect soundness in the presence of you all. And now, brethren, I <sup>17</sup>

---

in ignorance, fulfilling the counsel of God. But now let them repent, for those who will not believe in him shall utterly perish, as Moses and the prophets gave warning; whereas God sent him to the seed of Abraham first of all to bless them, according to the covenant and the word of prophecy.'

13. The designation of Jesus as *Servant* (not *Son* as in the B.V.) is adopted from the great prophecies which foreshadowed his humiliation and sufferings (Is. xlii. 1, lii. 13, liii. 11). The context refers exclusively to his earthly life, during which the God of Israel glorified him by signs and wonders, and mighty words and works, which God wrought through him, in spite of which the Jews rejected and slew him.

15. **Captain of life**] The name Jesus (Joshua) has suggested the title here applied to the second Jesus. As Joshua was the captain of Israel and led them across the Jordan into the land of promise, so Jesus was the captain of the living army of the Resurrection, and leads them across the river of death into the promised heaven.

16. Now that Jesus has ascended into heaven, his name, if invoked in faith—a faith that comes through him as the gift of his Spirit—has power to save.

17. The ignorance of people and rulers is not advanced as a justification of their part in the death of Christ, for they had had abundant evidence that he was indeed the Christ, but by way of incitement to immediate repentance: now that they do know how previously they have provoked God's wrath, let them seek forgiveness at once.

wot that in ignorance ye did it, as did also your  
 18 rulers. But the things which God before announced  
 by the mouth of all the prophets, that his Christ  
 19 should suffer, he so fulfilled. Repent ye therefore  
 and turn to him, that your sins may be blotted  
 out, that so there may come seasons of respite from  
 20 the presence of the Lord; and that he may send  
 the Christ who hath been prepared for you, even  
 21 Jesus: whom heaven must receive until the times  
 of restoration of all things, whereof God spake by  
 the mouth of his holy prophets which have been  
 22 since the beginning. Moses said, A prophet shall  
 the Lord God raise up unto you from among your  
 brethren, as he raised me up: him shall ye hear in  
 23 all things whatsoever he shall speak unto you. And  
 it shall be that every soul, which heareth not that  
 prophet, shall be utterly destroyed from among the  
 24 people. Yea, so said all the prophets, from Samuel  
 and them that followed after, as many as have  
 25 spoken and told of these days. Ye are the sons of

---

20, 21. The apostle looks forward to the return of Christ with all the blessings of the Messianic restoration as delayed only by the impenitence of Israel, and about to follow immediately on their repentance.

22. The language of Moses contains no specific reference to the Messiah (Deut. xviii. 15). It contrasts God's dealings with Israel, in raising up inspired prophets to meet their need, with the lot of surrounding nations who depend on sorceries, and warns Israel of the danger incurred by rejection of these prophets. The rejection of the Messiah was, however, the climax of their guilt, as he was the ideal prophet.

23. **shall be utterly destroyed]** The warning in Deut. xviii. 19 is simply, '*I will require it of him.*' The text borrows the more forcible denunciation from other passages of the Law, e.g. Ex. xxx. 33, Lev. xvii. 4, 9, xix. 8, xxiii. 29, Num. ix. 13, which contain the threat as a penalty for wilful disobedience.

the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, raising up his Servant, sent him <sup>26</sup> to bless you, in turning away every one of you from your iniquities.

And as they spake unto the people, the chief priests <sup>4</sup> and the captain of the temple and the Sadducees

26. Peter recognises the fact that the Jews were not the *sole* object of redemption, though the *first* mission of Christ, that of the Incarnation, had been to them. The Greek text shows clearly that the raising of Jesus refers here to the Incarnation, not the Resurrection. Hence the repetition of the designation *servant*, used in *c.* 13.

1. **chief priests**] The Sanhedrin comprehended three elements, priests, scribes, and elders, but had really fallen under the direction of a priestly oligarchy consisting of wealthy and influential families resident in Jerusalem who are habitually designated in the N. T. *chief priests*, of whom Annas was the head.

**captain of the temple**] The commander of the guard of Levites, who was responsible for the police of the Temple, was so entitled. He had, perhaps, similar duties with those of *the ruler of the house of God*, named in 1 Chr. ix. 11, 2 Chr. xxxi. 13, Neh. xi. 11. He was the most confidential officer of the Sanhedrin, and the arrest and custody of prisoners charged with religious disturbances in the Temple fell within his functions. (Comp. v. 22-26.)

**Sadducees**] It is questionable whether the Sadducees are properly described as a sect; for they were not bound together, like the Pharisees, by a common faith, but by a common policy. They agreed, indeed, in religious negations, having no faith in an unseen world or any of the doctrines associated with it, such as resurrection, angels, or spirits; but their real bond of union was political. For their highest ideals belonged to this life—peace, order, and good government: they were the supporters of the existing system in alliance with Roman authority, and monopolised public offices in the Sanhedrin, the priesthood, and the magistracy. Accordingly they enforced the law of Moses, alike moral and ceremonial, with great rigour, regarding religion as a part of the State machinery; but had no sympathy with the spiritual life of Hebrew psalmists and prophets: they could not, however, refuse to accept their

2 came upon them, being sore troubled that they were  
 teaching the people and declaring in Jesus the resur-  
 3 rection from the dead. And they laid hands on them  
 and put them in hold unto the morrow: for it was  
 4 now eventide. But many of them that heard the  
 word believed; and the number of the men came  
 to about five thousand.  
 5 And it came to pass by the morrow that their  
 rulers and elders and scribes that were in Jerusalem  
 6 were gathered together: and Annas the high priest

---

writings as belonging to the Jewish canon and read in the syn-  
 agogue. They were on principle bitterly opposed to the spiritual  
 enthusiasm which Jesus had kindled, as a revolutionary force, and  
 took the lead in procuring his death and the persecution of the  
 Church.

2. The speculative doctrine of a resurrection was discussed by the  
 Sadducees as an open question in the time of Christ. But the prac-  
 tical embodiment of that doctrine in the devoted loyalty of a  
 community to a risen Lord, became in their eyes a serious danger.

4. The enumeration of 3000 converts at Pentecost included both  
 men and women gathered at Jerusalem from all quarters for the  
 feast. This passage speaks of 5000 *men*, many of them heads of  
 families, resident in Jerusalem. An enormous expansion of the  
 Church had taken place in the interval.

6. The mention of Annas the high priest as president of the  
 council, while Caiaphas was present as a subordinate member, con-  
 firms the date of this trial given in note on ii. 42 as A.D. 37. For  
 Caiaphas continued high priest for nearly seven years after the  
 death of Christ, and was not deposed till after the removal of Pilate  
 in 37, John (Johanan), a son of Annas, succeeding to the office at the  
 Passover, and another son of Annas, Theophilus, at Pentecost. This  
 trial took place apparently during a vacancy between the deposition  
 of Caiaphas and the elevation of John. Annas, who had for-  
 merly been high priest for seven years, and secured the subsequent  
 tenure of the office almost exclusively for his family, was all-  
 powerful in the Sanhedrin at this time, and naturally acted as  
 president during any vacancy of the high priesthood. The title  
*high priest* was given in those times to former high priests like  
 Annas. (See Intr., p. 23.)

and Caiaphas, and John and Alexander, and as many as were of the kindred of the high priest. And when they had set them in the midst, they 7 asked, In what power, or in what name have ye done this? Then Peter, filled with the Holy Ghost, 8 said unto them, Rulers of the people, and elders, if 9 we are this day examined about the good deed done to an impotent man, through whom this man is made whole; be it known unto you all, and to all 10 the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in that name doth this man stand here before you whole. He is the stone 11 which was set at nought of you the builders, which was made the head of the corner. And in none 12 other is our salvation: for there is none other name under heaven given among men but this. whereby we must be saved.

Now when they beheld the boldness of Peter and 13 John, and found that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus: and 14 beholding the man which was healed standing with

---

8-20. The power of the Spirit is manifested in the fearless determination with which Peter, on this first trial for his faith before rulers, applies to them the condemnation of Ps. cxviii. 22, after the example of his Master (Matt. xxi. 42). The utter perplexity of the Sanhedrin in face of this bold challenge, following on so notable a miracle, was a distinct fulfilment of the promise in Luke xxi. 12-15, that their adversaries should not be able to gainsay them; and allusion is made to this in the language of v. 14. It is noteworthy that the final answer of the two apostles is attributed to Peter and John jointly, not (as the previous speeches) to Peter alone; and that it breathes at the close the spirit and language of 1 John i. 1-3.

15 them, they could in no way gainsay them. But  
they commanded them to go aside out of the  
16 council, and conferred among themselves, saying,  
What shall we do to these men? for that a notable  
miracle hath been done through them is manifest  
to all that dwell in Jerusalem; and we cannot deny  
17 it. But that it spread no further among the people,  
let us threaten them that they speak no more to  
18 any man about this name. And they called them  
and charged them not to utter a word nor teach at  
19 all about the name of Jesus. But Peter and John  
answered and said unto them, Whether it be right  
in the sight of God to hearken unto you rather  
20 than unto God, judge ye: for we cannot but speak  
21 the things which we have seen and heard. So  
they, when they had further threatened them, let  
them go, finding nothing how they might punish  
them, because of the people; for all men were  
22 glorifying God for that which had been done. For  
the man was above forty years old, on whom this  
miracle of healing had been wrought.  
23 And being let go, they went to their own com-  
pany, and reported all that the chief priests and  
24 the elders had said unto them. And they, when  
they heard it, lifted up their voice to God with  
one accord, and said, Lord, thou art he that made  
heaven and earth, and the sea, and all that in them

---

24. This hymn of praise—the earliest Christian hymn recorded—though borrowing at first the language of Ps. cxlvi. 6, and then quoting Ps. ii. 1, 2, was obviously composed for the occasion, and prompted by the recent triumph. As the whole assembly are said to lift up their voice with one accord, it would seem that they caught up and repeated the words of an inspired leader, and did not merely answer by a responsive Amen.



is: who through the Holy Ghost, by the mouth of our 25  
father David thy servant hast said,

Why did the Gentiles rage,  
And the peoples devise vain things?  
The kings of the earth stood up, 26  
And the rulers were gathered together  
Against the Lord and against his Anointed.

For of a truth against thy holy Servant Jesus, 27  
whom thou didst anoint, both Herod and Pontius  
Pilate, with the Gentiles and the people of Israel,  
were gathered together in this city, to do whatsoever 28  
thy hand and thy counsel foreordained to be done.  
And now, Lord, look upon their threatenings: and 29  
grant unto thy servants that they may speak thy  
word with all boldness through thy stretching forth 30  
thine hand to heal; and that signs and wonders  
may be done through the name of thy holy Servant  
Jesus. And when they had prayed, the place was 31

---

25-28. David is here named as the traditional author of the Psalms. The second Psalm may with justice be assigned to his time, for his triumphant entry into Zion after suppression of the formidable combination of rebellious subjects and foreign enemies against him (recorded in 2 Sam. viii. x.), was an occasion well calculated to call it forth. The Psalm was admirably adapted to foreshadow also the eventual triumph of the risen and ascended Christ over the combination of Jewish and Roman adversaries who were instruments of his death.

27. Isaiah's figure of a servant is employed, as in iii. 13, 26, to describe the earthly life of Jesus; that of anointment had been already claimed by Jesus from Is. lxi. 1. (Comp. Luke iv. 18.)

29, 30. The concluding prayer is based upon God's mercies past, which inspire confidence that he will overrule the threats of the Sanhedrin, as he had their past hostility, to the glory of Christ, and encourage his servants, as he had already, by works of healing.

31. There is an instructive change between the manifestation of the Spirit at Pentecost, and on this second occasion. Then the gift

shaken in which they were gathered together; and they were all filled with the Holy Ghost, and did speak the word of God with boldness.

32 And the multitude of them that believed were of one heart and soul: and none of them said that aught of the things which he possessed was his own; 33 but all things were common unto them. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was 34 upon them all: for there was not among them any that lacked: for as many as were possessors of lands or houses did sell them and bring the prices of the 35 things that were sold, and lay them at the apostles'

---

of tongues had been especially adapted to convince unbelievers. (Comp. 1 Cor. xiv. 22.) *Now* the fruit of the Spirit was seen in the boldness with which they spake the word in the face of danger. The external tokens which heralded the approach of the Spirit were also varied: instead of tongues of fire and rushing wind, the place was shaken, lest perhaps they should be tempted to attach a superstitious value to outward sights and sounds.

32.... This passage is not a mere repetition of ii. 44, 45: *there* the author described the enthusiastic liberality which prevailed amongst the primitive Christians in general; *here* he exhibits the same spirit at work in an organised community at Jerusalem under apostolic direction some years later. The generous enthusiasm of Barnabas, the selfish hypocrisy of Ananias and Sapphira, the appointment of the Seven, are presented in succession, and illustrate the working of the system. There was evidently no absolute surrender of personal property or community of goods, for Barnabas' sale of land was exceptional, and Peter is careful to remind Ananias and Sapphira that no rule or prescription of the Church demanded the sale of their property. But, on the other hand, the spirit of Christian fellowship so completely over-mastered selfish considerations that no man counted his property his own if it was needed by the Church to supply the wants of the poor. There was a continuous stream of gifts which allowed none to want.

33. The *great grace* here recorded was not confined to the Twelve: it fell upon all, as was proved by the active exercise of love to the brethren.

feet: and distribution was made unto each, according as any might have need.

And Joseph, who by the apostles was surnamed 36 Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by birth, having land, sold it, and brought the money, and 37 laid it at the apostles' feet.

---

36. *Barnabas*] The vague tradition, preserved by Eusebius on the authority of Clement of Alexandria, that Barnabas was one of the Seventy is entirely discredited by the Scripture record, which removes him altogether from the sphere of the Galilaean ministry and connects him partly with the Hellenistic Dispersion, partly with Jerusalem. His birth and family associated him, like Saul of Tarsus, with the Levant: like him he had strong sympathy with Hellenists, and devoted himself eventually to their conversion as his special sphere of labour. But he had also religious and family ties which bound him more closely than his brother apostle to Jerusalem; for he was a Levite and a relative of John Mark, and after his conversion he dwelt some years at Jerusalem as a trusted minister of the Twelve. The fact that they bestowed upon him the surname Barnabas, by which he was known in the Church, indicates that he was their convert. He was probably a young man at his conversion, for, in spite of his Christian zeal and the rare gift of inspired eloquence, which his name, *son of prophecy*, denotes, some years elapsed before he received an independent commission, though he belonged to an educated and influential class. He seems to have been bound by some early tie to Saul before their conversion; for he was the first Christian to welcome him at Jerusalem, and eagerly sought his aid as a fellow-labourer at Antioch before they had any common Christian associations. Probably they had been companions and friends in the Pharisaic schools of Jerusalem, if not in those of Tarsus; but no great revulsion of feeling separated Barnabas, like Paul, at his conversion, from the teaching of his youth; and their religious sympathies were in time somewhat divided as Paul became more and more absorbed in the mission to the Gentiles. His exceptional liberality, which prompted him at this time to sell all for the benefit of the poor, remained a conspicuous feature of his character in his ministry; for Paul singles him out from the other apostles as maintaining himself by his own labour, and waiving his claim as an apostle to maintenance by the Church (1 Cor. ix. 6).

5 But a certain man, named Ananias, with Sapphira  
 2 his wife, sold a possession, and kept back part of  
 the price, his wife also being privy to it, and  
 brought a certain part, and laid it at the apostles'  
 3 feet. But Peter said, Ananias, why hath Satan  
 filled thy heart, to deceive the Holy Ghost, and  
 4 keep back part of the price of the land? Whiles  
 it remained, did it not remain thine own? and  
 after it was sold, was it not in thine own power?  
 How is it that thou hast conceived this thing in  
 thine heart? thou hast not lied unto men, but unto  
 5 God. And Ananias, as he heard these words, fell  
 down and gave up the ghost: and great fear came  
 6 upon all them that heard them. And the younger

---

1-11. The direct object of Ananias and Sapphira was to gain credit with the Church by wilful falsehood: whether their scheme comprehended also a fraudulent claim for maintenance out of the common fund, immediate or contingent, is not clear: it was in either case a deliberate plan for imposing on the apostles as representatives of Christ. Peter, in the power of the Spirit, unmasks their guilt, denounces it as a sin against God, and commits the punishment to him. The need of a signal example for maintaining the purity of the Church from self-seeking hypocrisy at that season of enthusiastic self-sacrifice explains the severity of the punishment.

3, 4. The sin of Ananias is ascribed first to Satan, secondly to Ananias himself; for he harboured the evil thought which the tempter suggested. The attempt to deceive the apostles is denounced as an attempt to deceive the Holy Ghost, for they were acting under the immediate direction of the Holy Ghost. Ananias was under no moral obligation to devote his whole property to the common fund. The language implies that the time, method, and amount of his contribution were left absolutely to the dictates of his own conscience.

6. *younger men*] The bearers of the corpse are in *v.* 10 described simply as *young men*, but here they are classified as the *younger* section, implying a regular organisation of the congregation into elders who had functions of government, and younger men to whom active duties were assigned. The original appointment of elders in

men arose, wrapped him up, and carried him out and buried him.

And it was about the space of three hours after, 7 when his wife came in, not knowing what had been done. And Peter answered unto her, Tell me 8 whether ye sold the land for so much. And she said, Yea, for so much. Then Peter said unto her, 9 How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them which buried thy husband are at the door, and they shall carry thee out. Then fell she down straightway at 10 his feet and gave up the ghost: and the young men came in, and found her dead, and carried her out, and buried her by her husband. And great 11 fear came upon the whole church, and upon all that heard these things.

And by the hands of the apostles were many signs 12 and wonders wrought among the people; and they were all with one accord in Solomon's porch. And 13 of the rest durst no man join himself to them: but

---

the church of Jerusalem is not mentioned: their existence is first noted incidentally in xi. 30. They were in fact a necessary part of the legal machinery for maintaining order and discipline in any synagogue: their appointment is recorded in xiv. 23 as a first step in the constitution of Pauline churches.

9. *try*] The B. V. *tempt* introduces a false idea. For the concerted lie was not a temptation, but a trial of the ability of the Spirit within the apostles to discover falsehood. As the same Greek word is elsewhere rendered *try* (Rev. ii. 2), it seems better to adopt that rendering here.

12. *Solomon's porch*] See iii. 11.

13. The conduct of *the people* is strongly contrasted with the cowardice of *the rest*. By *the people* is meant the undistinguished mass, who, safe in their number and obscurity, expressed openly their admiration of the apostles; while *the rest*, men of any position, as rulers, scribes, or priests, durst not openly side with the

14 the people magnified them, and were the more added  
to them, believing in the Lord, multitudes both of  
15 men and women; insomuch that they even carried out  
the sick into the streets and laid them on beds and  
couches, that at the least the shadow of Peter as he  
16 came might overshadow some of them. There came  
together also the multitude from the cities round  
about Jerusalem bringing sick folk and men vexed  
with unclean spirits: and they were healed every one.  
17 But the high priest rose up and all they that were  
with him (which is the sect of the Sadducees), and  
18 they were filled with jealousy, and laid their hands  
19 on the apostles, and put them in public ward. But  
an angel of the Lord by night opened the prison  
20 doors, and brought them out, and said, Go stand  
and speak in the temple to the people all the words  
21 of this Life. And when they heard this, they entered  
into the temple by daybreak, and taught. But the

---

apostles. John vii. 48, 49, presents a similar picture of the effect produced by the threatening attitude of the Sanhedrin.

15, 16. Though the number of cures wrought at this time on sick and demoniacs is clearly asserted, the healing effect of Peter's shadow is not stated as a fact, but as a popular belief, by way of illustrating the enthusiasm which prevailed.

17. The high priest (probably the acting high priest, Annas, as before in iv. 6) and leading Sadducees, enraged at the failure of their attempt to terrify the Christians into silence, now resort to a more determined effort to crush them by the trial, and, if necessary, the execution of the Twelve.

20. **the words of this Life**] This expression indicates how completely the gospel of the Resurrection, with the new life which it had brought to light and established in the Church, formed the central subject of Christian teaching.

21. On this important occasion the priestly leaders are careful to summon the whole council of the Sanhedrin, including all the elders. The former meeting had been too hastily summoned apparently for all to attend.

high priest came, and they that were with him, and called the council together and all the senate of the children of Israel, and sent to the prison-house to have them brought. But the officers that came found 22 them not in the prison; and they returned and told, saying, The prison-house we found shut in all safety, 23 and the keepers standing at the doors: but when we opened, we found no man within. Now when 24 the captain of the temple and the chief priests heard these words, they were much perplexed about them, whereunto this would grow. But there came one 25 and told them, Behold, the men whom ye put in the prison are in the temple, standing and teaching the people. Then went the captain with the officers and 26 brought them, without violence: for they feared the people, lest they should be stoned. And when they 27 had brought them, they set them before the council. And the high priest asked them, saying, We straightly 28 charged you not to teach about this name: and behold, ye have filled Jerusalem with your teaching, and are minded to bring this man's blood upon us. But 29 Peter and the apostles answered and said, We must obey God rather than men. The God of our fathers 30 raised up Jesus. Whom ye hanged on a tree and

---

24. The captain of the temple, being responsible for the safe custody of the prisoners, was specially troubled at their escape. Whether they ascribed it to a divine intervention or to a popular conspiracy, the Sadducean rulers could not but be seriously alarmed by it. They do not venture to investigate it, but limit their inquiry to the original charge: the subsequent speech of Gamaliel shows its effect on the moderate party in the council.

30. The condemnation of Jesus to the accursed death of crucifixion is adduced here and in x. 39 as an aggravation of his murderers' guilt, in Gal. iii. 13 as an enhancement of his self-sacrifice. The law pronounced such victims accursed (Deut. xxi. 23).

31 slew, him did God exalt with his right hand to be  
 a Captain and a Saviour, for to give repentance to  
 32 Israel, and remission of sins. And we are witnesses  
 of these things; and so is the Holy Ghost, whom  
 God hath given to them that obey him.  
 33 But they, when they heard this, were cut to the  
 34 heart, and were minded to slay them. But there  
 stood up one in the council, a Pharisee, named  
 Gamaliel, a doctor of the law, had in honour of all  
 the people, and commanded to put the men forth a  
 35 little while. And he said unto them, Men of Israel,  
 take heed to yourselves what ye are about to do as  
 36 touching these men. For before these days rose up  
 Theudas, giving himself out to be somebody: to whom

---

31. **Captain and Saviour**] On *Captain*, see note on iii. 15. The name Jesus suggests both a captain and a saviour, the first on account of the typical character of the earlier Jesus (Joshua), the second on account of the divine command in Matt. i. 21, *Thou shalt call his name Jesus, for he shall save his people from their sins*.

32. The apostles claim the witness of the Spirit in their favour in virtue of the miracles of healing he had enabled them to perform and of other palpable evidence of his indwelling power.

34. Gamaliel, son of Symeon, grandson of Hillel, best known to Christians as the teacher of Saul, was the last rabbi who became famous at Jerusalem for wisdom and learning. The general moderation of his temper and policy is enough to explain his opposition to the violent counsels of the Sadducean oligarchy. Though he was a Pharisee, and so, like the Christians, believed in a resurrection, there is no trace of religious sympathy in his plea for toleration, which is dictated by policy and prudence. The teaching of Jesus had provoked the enmity of Pharisees as well as Sadducees.

36. Theudas is mentioned by Josephus also as a false prophet who led out a great multitude to the Jordan valley, promising to open a way through its waters, but was slain, while his followers were slaughtered or dispersed by a Roman squadron: the dates, however, of the two authors disagree, as Josephus places the event some years later than this, in the time of the procurator C. Fadus (*Jos. Ant.* xx. 5. 1). There can be little doubt that the speech of Gamaliel



a number of men, about four hundred, joined themselves: who was slain; and all, as many as listened to him, were dispersed, and came to nought. After 37 this man rose up Judas of Galilee in the days of the enrolment, and drew away people after him: he also perished; and all, as many as listened to him, were scattered abroad. And now I say unto you, Refrain 38 from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to 39 overthrow them. Be not in any wise found fighting against God. And to him they agreed: and when 40 they had called the apostles, they beat them and charged them not to speak about the name of Jesus, and let them go. They therefore departed from 41 the presence of the council, rejoicing that they had been counted worthy to suffer dishonour for the Name. And every day, in the temple and at home, they 42 ceased not to teach and to preach Jesus as the Christ.

---

is correctly reported; for the author had here the guidance of Gamaliel's pupil Saul. Josephus probably made an error of name or date, as there is nothing in his context to confirm their accuracy.

**37. Judas of Galilee]** Josephus also names this Judas a Galilaean, though elsewhere designating him a Gaulonite of Gamala, and records his futile revolt against Roman taxation, which was crushed by Quirinus (Cyrenius) governor of Syria (*Ant.* xviii. 1. 1). But his principles of fanatical and irreconcilable hostility to Gentile rule survived to the next generation: he left followers behind him, his sons suffered death for the cause many years after (*Ant.* xx. 5. 2), and he was regarded as the founder of the anarchical sect of Zealots who provoked the final revolt of Judaea, and played so prominent a part in the defence of Jerusalem during the siege.

**41. for the Name]** *The Name* had become a watchword of the faith, and is consequently used alone to express the name of Jesus, as it stood in former days for the name of Jehovah (*Lev.* xxiv. 11).

6 But in these days, as the number of the disciples multiplied, there arose a murmuring of the Grecian Jews against the Hebrews, that their widows were  
2 neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and

---

1. This discontent of the Hellenists is the first note of division within the Church. The immediate grievance was but temporary, being promptly remedied by a more careful administration of the common fund. But the baneful effect of the Jewish prejudices which they had inherited is painfully visible in the division of the brethren into two classes, one of which appears from its discontent to have been stamped with some sort of social inferiority. There was indeed no national or religious line of demarcation between Hellenists and Hebrews: both were circumcised Jews, keeping the whole law of Moses: even the distinction of language made no hard and fast line between them; for Palestine was more or less bilingual, using both Greek and Hebrew for various purposes. But Hebrew religion and Greek civilisation were ancient rivals throughout Western Asia: the persecution of the faith by the Greek monarchs of Syria, and the successful revolt under the Maccabees, had left behind a lasting legacy of animosity between the two races. In Judaea the use of the Hebrew language was regarded as a symbol of patriotism and zeal, that of the Greek as a token of foreign sympathies. The Hellenists were therefore an unpopular minority in Jerusalem, engaged for the most part either in the service of the Roman government or in foreign commerce and the affairs of Jewish colonies abroad. It boded ill for the future peace of the Church that already, before the controversy had yet arisen as to the admission of Gentiles to the privilege of baptism, the political and social division between Greek and Jew was creating disunion in the brotherhood.

2-6. The creation of a new board, specially charged with the administration of the common fund, was an expedient devised to meet a practical grievance. The rapid growth of the Church had no doubt greatly increased the claims on this fund, and it had become difficult for the Twelve to maintain effective control over it, absorbed as they were in their spiritual functions. But the office of the Seven did not become permanent: it had scarcely time to take root, for the death of Stephen and the dispersion of the community followed speedily on its institution, producing a thorough change in the system of Church government. The mention of the

said, It is not meet that we should forsake the word of God, and minister to tables. Wherefore look ye<sup>3</sup> out, brethren, among you seven men reported full of the Spirit and of wisdom, whom we will appoint over this business. But we will give ourselves sted-<sup>4</sup> fastly to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and<sup>5</sup> they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Simon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles; and<sup>6</sup> they prayed and laid their hands on them.

And the word of God increased; and the number<sup>7</sup> of the disciples in Jerusalem multiplied exceedingly; and a great crowd of the priests were obedient to the faith. And Stephen, full of grace and power,<sup>8</sup>

---

elders in the subsequent history as trustees of Church funds at Jerusalem suggests that the burden of local administration was transferred from the Twelve to their shoulders. Apparently no spiritual functions were attached to the office of the Seven, though two of them rendered eminent services in the ministry of the Church. Their Greek names, and the inclusion of a proselyte in their number, indicate the care taken to satisfy the Hellenists. The diaconate was an independent institution of later date.

2. The term *tables* applies both to money and food; so that the ministration to tables includes any provision made either by common meals or distribution of alms for the necessitous. It is contrasted in v. 4 with the ministration of the word.

7. Priests have hitherto been mentioned only as enemies to Christ; and this continued to be the attitude of the wealthy and influential families who at this time monopolised the higher offices. But it was otherwise with the mass of poor ill-paid priests, whose sympathies were largely with the people. Josephus reckons that their number, which was estimated at 4289 after the return from Babylon, had increased to 20,000: others calculated the total as larger still. The mass of these flocked to the city and temple, and may well have supplied a multitude of converts.

was doing great wonders and miracles among the  
 9 people. But there arose certain of the synagogue  
 which is called the synagogue of the Freedmen,  
 Cyrenians and Alexandrians, and men of Cilicia and  
 10 Asia, disputing with Stephen. And they were not  
 able to withstand the wisdom and the Spirit by  
 11 which he spake. Then they suborned men, which

---

9. **synagogue**] This term here signifies the congregation, as in xiii. 43, not the building. There were a great number of these organised congregations in Jerusalem, though it is not clear that they had regular buildings or synagogue worship, the Temple providing place for worship.

**Freedmen**] The B. V. makes this a local appellation, Libertines, as if the Jews of Libertum, Cyrene, Alexandria, Cilicia, and Asia all combined to form one synagogue. This can hardly be: Libertum was a remote and unimportant city in proconsular Africa, which is mentioned as sending a bishop to an African council in the fifth century, but unknown in the first century. Nor can the important Jewish colonies on both sides of the Levant have combined to form one synagogue. But the Roman companies, which carried on a large share of the commerce, superintended the domain, and collected the taxes, on the coasts of the Eastern Mediterranean, had doubtless a number of Jews in their service of the freedman class; and *freedmen* is the natural meaning of the word (Lat. *libertini*). These seem to have possessed a synagogue of their own, comprehending especially freedmen of Cyrene, Alexandria, Cilicia, and Asia. Even in Rome the small trades were very much in the hands of freedmen of Jewish race, descended from the captives whom Pompey and others brought thither; and these must have abounded in the Eastern ports.

The preaching of the Twelve, though hateful to the rulers as revolutionary and fanatical, had been popular with the multitude; for a risen and ascended Messiah gave promise of speedy triumph to Israel: not so the preaching of Stephen, for he sorely wounded Jewish pride by proclaiming the insufficiency of the Covenant, the Law, and the Temple to save the seed of Abraham without a changed heart and life; and it became easy to raise the cry of blasphemy against him as against his Master.

11. Stephen is not charged with blasphemy *against* Moses and *against* God, but *about* them and *against* the temple and the law. He does in fact appeal to the authority of Moses, but denounces the

said, We have heard him speak blasphemous words about Moses and about God. And they stirred up <sup>12</sup> the people, and the elders and the scribes, and came upon him and caught him and brought him to the council, and set up false witnesses, which said, This <sup>13</sup> man ceaseth not to speak words against this holy place and the law : for we have heard him say, that <sup>14</sup> that Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking stedfastly <sup>15</sup> on him, saw his face as it had been the face of an angel. And the high priest said, 7

---

worthlessness of a temple to an idolatrous people, and of a heaven-sent law to those who will not obey.

13. The term *false witness* does not imply evidence wholly or wilfully false, but evidence that fails to establish the charge (comp. Mark xiv. 58). Apparently Stephen had quoted the prophecy of his Master against the temple (Luke xxi. 6).

15. The vivid description of Stephen's judges as fastening their eyes upon him and seeing his face as it had been the face of an angel proceeds clearly from an eyewitness, probably from Saul himself. It is interesting, if so, as evidence that he was even then troubled with uneasy qualms of doubt about the guilt of Stephen.

1. The speech of Stephen is more of a national indictment, couched in the historical form which was habitual in Jewish addresses, than a personal defence. Impeaching Israel for rebellion and idolatry in the days of Joseph, of Moses, of the prophets, it winds up with an emphatic denunciation of people and rulers. He makes no attempt to avert his own doom, in fact he provokes it. Probably his case was hopeless, when forced to justify before a hostile Sanhedrin prophecies of the coming destruction of the temple. But he does meet the charge of blasphemy by vindicating God's loving care for Israel : he cites reproofs of Moses and the prophets as authority for his own rebukes. As for the city, he reminds them that God had blessed their fathers in other lands ; and as for the temple, though it was (like the tabernacle before it) a temporary token of God's presence, yet he did not dwell in houses made with hands. From that point his closing peroration reads like a defiant response to the impatient murmurs of his hearers : it

Are these things so?

<sup>2</sup> And he said, Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he <sup>3</sup> dwelt in Haran, and said unto him, Get thee out of thy land and the land of thy kindred, and come <sup>4</sup> into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, God removed him into this land, wherein ye now <sup>5</sup> dwell: and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised

---

charges them with obstinate resistance to the Spirit, with the betrayal and murder of God's righteous one, with wilful neglect of a heaven-sent law.

2. The title **God of glory** calls up the image of God seated between the cherubim and veiled by the cloud of glory, the Shechinah; but Stephen proceeds to recount tokens of his presence and care in Mesopotamia, in Egypt, and in the wilderness, as proof that he is not the God of the temple or of Jerusalem only.

2-4. Abraham is described in Genesis as led by God from Ur to Haran (xv. 7) and from Haran to Canaan (xii. 1). His first migration involved the sacrifice of his country, the second of his family, except Lot: and the two together constituted his call. Genesis lays most stress upon the second as the more personal, and as landing him in Canaan: Stephen makes the first the essential crisis in his life, and quotes the command of God to depart from his own country as spoken to him at that time. This was perhaps the traditional view (comp. Neh. ix. 7), and it suited Stephen's argument to exhibit God as choosing his servant out of a distant heathen land.

4. Haran was known to the Greeks as Charran, to the Romans as Carrae, the scene of Crassus' disastrous defeat.

Stephen places Abraham's departure from Haran after his father's death; so also does Philo: the narrative in Genesis conveys the same impression, but does not reconcile it with the dates of Terah's age, which give 70 years before the birth of his sons, 75 years between the birth of Abraham and the migration to Canaan, 205 years at his death.

5. Genesis exemplifies the homeless wanderings of Abraham in

that he would give it to him in possession, and to his seed after him, when as yet he had no child. And God spake on this wise, that his seed should 6 sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall 7 be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of circum- 8 cision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob begat the twelve patriarchs. And the patriarchs, 9 moved with jealousy, sold Joseph into Egypt: and God was with him, and delivered him out of all his 10 afflictions, and gave him favour and wisdom in the sight of Pharaoh, king of Egypt: and he made him governor over Egypt and all his house. Now there 11 came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. But 12 when Jacob heard that there was corn, he sent forth our fathers into Egypt a first time. And at the second 13 time Joseph made himself known to his brethren;

---

Canaan by his purchase of a burial-place. The language of this verse closely resembles Deut. ii. 5. God's promise to Abraham is recorded in Gen. xvii. 8: it was often renewed (Gen. xlviii. 4, Deut. xxxii. 49).

6, 7. The future bondage of Abraham's seed and eventual deliverance are declared to him in Gen. xv. 13-16, but the subsequent service of God was first distinctly revealed to Moses (Ex. iii. 12). The four hundred years are calculated in round numbers: a more exact total of four hundred and thirty appears in Ex. xii. 40.

8. The establishment of the covenant of circumcision is related in Gen. xvii., the subsequent birth and circumcision of Isaac in Gen. xxi. 1-4. The language of the following verses is largely borrowed from subsequent chapters of Genesis and Exodus.

9. **God was with him]** This is four times repeated in Gen. xxxix.

and Joseph's kindred was made manifest unto  
 14 Pharaoh. And Joseph sent and called to him Jacob  
 his father and all his kindred, threescore and fifteen  
 15 souls. And Jacob went down into Egypt, and died,  
 16 he and our fathers: and they were carried over into  
 Shechem, and laid in the tomb that Abraham bought  
 for a price in silver of the sons of Hamor in Shechem.  
 17 But as the time of the promise drew nigh which God  
 had covenanted with Abraham, the people grew and  
 18 multiplied in Egypt, till there arose another king  
 19 over Egypt which knew not Joseph. He brought  
 down our race by subtilty, and evil entreated our  
 fathers, in that he had their babes cast out, to the end  
 20 they might not be preserved alive. At which time  
 Moses was born, and was fair in the sight of God;  
 and he was brought up three months in his father's  
 21 house: and after he was cast out, Pharaoh's daughter  
 took him up and brought him up for herself as a  
 22 son. And Moses was trained in all the wisdom of

---

14. **threescore and fifteen]** (Gen. xlii. 27 makes the number threescore and ten; but the text here follows the LXX., which increases the total by the addition of five descendants of Joseph, born to him in Egypt.

16. There is some unaccountable confusion in the text between the two places of burial. Abraham bought one near Hebron: there Jacob was buried (Gen. xlix. 29.-l. 13), and the tombs of the patriarchs were shown there in Josephus' time (*J. W.* iv. 9. 7). On the other hand the bones of Joseph were carried by the Israelites to Shechem, and buried there in the parcel of land bought of the sons of Hamor.

21. Pharaoh's daughter brought up Moses as her adopted son till manhood (comp. Heb. xi. 24). The term *brought up* is the same in the Greek text as that used of Saul's education under Gamaliel in Acts xxii. 3.

22. The Egyptian learning of Moses is not recorded in the Old Testament, though suggested by his position as an adopted son of an Egyptian princess and asserted by Josephus and Philo.



the Egyptians; and he was mighty in his words and works. But when he was well nigh forty years 23 old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer 24 wrong, he requited it, and avenged him that was oppressed, smiting the Egyptian. And he supposed 25 his brethren would understand how that God by his hand was giving them deliverance: but they understood not. And the next day he appeared to 26 them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neigh- 27 bour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill 28 me, as thou diddest the Egyptian yesterday? And 29 Moses fled at this saying, and became a sojourner in

---

**mighty in words]** It appears from Ex. iv. 10 that Moses was *slow in speech* in comparison with his more fluent brother; but there is no doubt that his words were words of power nevertheless.

23.... The narrative assigns a patriotic motive for Moses' conduct, as does Heb. xi. 24.... His visit to his brethren is here represented as made with set purpose of redressing their wrongs; and the generous blow, which according to Exodus was struck in secret, as a public challenge to the oppressor and proffer of deliverance. Hence the want of response on the part of Israel becomes a national rejection instead of an act of selfish greed on the part of an individual Israelite.

According to the traditional view here given, the sojourn of Moses in Egypt lasted forty years, leaving forty years of exile in the land of Midian, and so dividing his life into three equal portions.

29. **Midian]** Like Ishmael he was a son of Abraham. Gen. xxv. 6 fixes his home on the east of Palestine, and the histories of Balaam and Gideon also place the Midianites to the east of Moab and Israel. But they trafficked with Egypt across Canaan (Gen. xxxvii. 28), and pastured their flocks in the Sinaitic peninsula, extending indefinitely along the south of Canaan.

30 the land of Midian, where he begat two sons. And  
 when forty years were expired, there appeared to  
 him in the wilderness of mount Sinai an angel in  
 31 a flame of fire in a bush. And when Moses saw it,  
 he wondered at the sight: and as he drew near to  
 32 behold, there came a voice from the Lord, saying, I  
 am the God of thy fathers, the God of Abraham, and  
 of Isaac, and of Jacob. And Moses trembled, and  
 33 durst not behold. And the Lord said to him, Put  
 off thy shoes from thy feet: for the place whereon  
 34 thou standest is holy ground. I have seen, I have  
 seen the affliction of my people which is in Egypt,  
 and have heard their groaning, and am come down  
 to deliver them. And now come, let me send thee  
 35 into Egypt. This Moses whom they refused, saying,  
 Who made thee a ruler and a judge? him hath God  
 sent to be both a ruler and a deliverer with the  
 hand of the angel which appeared to him in the  
 36 bush. He brought them out, working wonders and  
 signs in Egypt and in the Red Sea, and in the

---

30. The term **wilderness of Mount Sinai** comprehends the whole mountain cluster to which Sinai belonged, called also Horeb (Ex. iii. 1).

The angel who appeared to Moses at the bush is in *v.* 38 identified with the angel of the Covenant or angel of God's presence (Is. lxiii. 9) who led the people through the wilderness. Both here and in Exodus he is closely associated with the voice and the presence of God; but Ex. xxxiii. 20 carefully warns Moses that he could not see the face of God and live.

31-33. These verses condense the narrative of Ex. iii. 3-6, omitting the preliminary call to Moses, and placing the command to take off his shoe after the opening revelation of God's name.

35. **with the hand.** Not *by* as in the Bible version. The preposition denotes the active co-operation of Moses with the angel, as joint instruments of Jehovah to carry out his will in the deliverance of his people.

wilderness forty years. This is that Mōses, which 37  
 said unto the children of Israel, A prophet shall  
 God raise up unto you from among your brethren,  
 as he raised me up. This is he that was in the 38  
 congregation in the wilderness with the angel which  
 spake to him in the mount Sinai and with our  
 fathers: who received living oracles to give unto us:  
 to whom our fathers would not be obedient, but 39  
 thrust him from them, and turned in their hearts to  
 Egypt, saying unto Aaron, Make us gods which shall 40  
 go before us: for as for this Moses, which brought us  
 out of the land of Egypt, we wot not what is become  
 of him. And they made a calf in those days, and 41  
 offered sacrifice unto the idol, and rejoiced in the  
 works of their own hands. But God turned, and 42  
 gave them up to serve the host of heaven; as it is  
 written in a book of the prophets,

Did ye offer slain beasts and sacrifices unto me  
 Forty years in the wilderness, O house of Israel?

---

37. This prophecy of Moses has been already quoted from Deut. xviii. 15, in Acts iii. 22. It is introduced here in order to carry the thoughts onward from the rejection of Moses, first in Egypt, then at Sinai, to that of Christ.

38. By *living oracles* are meant the tables of stone, graven with the words of God, which became the basis of God's law, and so retained their living power throughout the generations of Israel.

39. *turned*] *i.e.* turned aside in their hearts from the worship of God to the idols of Egypt. The B. V. *turned back again* introduces a false idea: there was no desire at Sinai to return into Egypt: the desire for the fleshpots of Egypt sprang up later, when the burdens of slavery were forgotten by reason of the hardships of the wilderness or the terror of the Canaanites.

42. From the idolatry of the calf in Moses' time the speech passes abruptly to more pronounced apostasy in later times. The worship of the host of heaven, though mentioned in Deut. xvii. 3, prevailed especially, with Baal worship, under the later kings of Israel and Judah (2 Kings xvii. 16, xxi. 3). The rebuke of Amos

- 43 Ye took up also the tabernacle of Moloch  
 And the star of the god Remphan,  
 The figures which ye made to worship them :  
 I will also carry you away beyond Babylon.
- 44 Our fathers in the wilderness had the tabernacle of  
 the testimony, as he enjoined who spake unto Moses,  
 that he should make it according to the pattern that  
 45 he had seen : which our fathers also that were with  
 Joshua brought in in their turn, when they gat the  
 land of the nations in possession, whom God drave  
 out before the face of our fathers unto the days of  
 46 David : who found favour in the sight of God, and

---

(v. 25-27) is here cited. The people, it seems, had pleaded forty years' faithful service to God ; but the prophet indignantly denounces the idolatry which they had mixed with their worship, and threatens them with the doom of eastern exile.

43. The words *tabernacle of Moloch*, which appear in the B. V. here and in Amos v. 26, correspond with the LXX. ; the Revised version there gives *Siccuth your king*. The following clauses follow the LXX., and differ much from the original in Amos, the name Remphan and the change of Damascus into Babylon being both due to the LXX. Babylon was little feared till after the fall of the kingdom of Israel. The Syrian kings of Damascus were the most formidable enemies of those days.

44. **tabernacle of the testimony**] This was a common name in the LXX. for the tabernacle of the congregation : like *the ark of the testimony*, it was a witness to God's presence among his people. In Ex. xxv. 40, Moses is instructed to make it after the pattern showed him in the Holy Mount.

But though the tabernacle, and afterwards the temple, witnessed to God's presence, the speaker reminds the people that God does not dwell in buildings made with hands, and proceeds to denounce the rebellion of the people against God's Spirit, the persecution of his prophets, and finally, the betrayal and murder of his Righteous One.

46. The temporary character of the Davidic tabernacle is suggested by the language, for the next clause lays stress on the *house* which Solomon built. This clause is quoted from Ps. cxxxii. 5, which expresses David's earnest desire to bring up the ark of the

asked to find a habitation for the God of Jacob.  
 And Solomon built him a house. Howbeit the most <sup>47</sup>  
 High dwelleth not in buildings made with hands;  
 as saith the prophet,

Heaven is my throne 49

And earth the footstool of my feet:

What house will ye build me? saith the Lord:

Or what shall be the place of my rest?

Hath not my hand made all these things? 50

Ye stiffnecked and uncircumcised in heart, even with <sup>51</sup>  
 your ears ye do always set yourselves against the  
 Holy Ghost: as your fathers did, so do ye. Which <sup>52</sup>  
 of the prophets did not your fathers persecute? they  
 slew them also which shewed before of the coming of  
 the Righteous One; of whom ye have now been  
 betrayers and murderers; who received the law as <sup>53</sup>  
 ordinances of angels, and kept it not.

Lord from Kirjathjearim to the tabernacle which he had pitched for it in Zion. This Davidic tabernacle was but a step towards the permanent temple which David subsequently planned: the altar of sacrifice still remained at Gibeon till the time of Solomon.

48. The language of this verse, like the corresponding language of xvii. 24, is suggested by 1 Kings viii. 27. The B. V. narrows it by inserting the word *temples*, but it includes also tabernacles or other buildings.

49. See Is. lxvi. 1, 2.

51. The denunciation of Israel as *stiffnecked* is common in the Pentateuch: the command to circumcise their hearts is coupled with it in Deut. x. 16: the Greek text forbids coupling together *heart and ears*: the obstinate closing of their ears against the remonstrances of the Spirit is denounced as a special aggravation of Israel's guilt.

52. This verse repeats Christ's denunciation of the Scribes and Pharisees as true children of those who had murdered the righteous (Matt. xxiii. 29-36). Perhaps that language suggested the designation of Christ here adopted, *the Righteous One*.

53. The co-operation of angels with Moses in the promulgation of the law has been noticed in *vr.* 35 and 38. Its commands are here

54 Now as they heard these things, they were cut to the heart, and gnashed on him with their teeth.  
 55 But he being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God,  
 56 and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of  
 57 man standing on the right hand of God. But they cried out with a loud voice, and stopped their ears,

---

described as ordinances of angels; the language of Gal. iii. 19, *enjoined through angels*, expresses more clearly the purely ministerial nature of their functions.

54-60. The execution of Stephen was in strict accordance with the ancient law against blasphemy. Unjust as it was in itself, the iniquity consisted in the prejudices of the judges and the unfitness of the ancient code for the complex questions of later theology. It was a judicial murder indeed, but in due form of Mosaic law. He had been regularly arraigned before the council, witnesses had appeared against him, and he had been heard in his own defence. That he was condemned by acclamation with the concurrence of the populace was in entire harmony with the spirit of the law (Lev. xxiv. 14-16). After his sentence he was conveyed to the place of execution without the walls, and there stoned to death by the people, the witnesses taking the lead, as the law required, with the sanction of an officer of the Sanhedrin. The real difficulty is to account for the non-interference of the Roman government. This, however, is explained by the military exigency which pressed upon them in the early part of 37, necessitating concessions to the religious prejudices of Jews. (See Intr., pp. 18-23.)

55. **standing**] The vision of Jesus which cheered the martyr in his dying hour, presented him as standing at the right hand of God: that attitude suggested his watchful and energetic action for the help, guidance, and government of his Church on earth. On the other hand, Heb. x. 12 lays stress on his position as *seated* on the right hand of God, and argues from it the permanence of his heavenly dignity in contrast with earthly priests who stand ministering before God. Matt. xxv. 31 describes him again as seated on his throne of judgment.

56. **Son of man**] Jesus had adopted this term from the visions of Daniel (vii. 13): its association there with the clouds of heaven makes it specially appropriate to this vision of Jesus.

and ran upon him with one accord: and they cast 58  
him out of the city, and stoned him: and the wit-  
nesses put off their garments at a young man's feet  
whose name was Saul. And they stoned Stephen, 59  
calling upon the Lord, and saying, Lord Jesus, receive  
my spirit. And he kneeled down, and cried with 60  
a loud voice, Lord, lay not this sin to their charge.

---

58. **Saul.** Saul is commonly accounted a member of the Sanhedrin on the strength of his statement in xxvi. 10, that he gave his vote for the death of Christians. But it appears from the narrative that in cases of imputed blasphemy the people concurred in the sentence; and his membership may well be doubted. For the members were not young men; some of the influential oligarchy may have been admitted soon after attaining the legal age of thirty; but Saul was neither a priest, nor a Sadducee, nor an old resident. Though of Hebrew parentage, his home was in Tarsus, and his early education was probably gained in the famous Greek schools of that city. He came to Jerusalem a comparative stranger to complete his education under Gamaliel. But his zeal for the law made him a useful instrument at this crisis for the persecution of Christians, and had perhaps led to his rapid promotion as an officer of the Sanhedrin. His prominent position at the execution of Stephen, his subsequent visitation of households and imprisonment of their members, his independent charge of the mission to Damascus, all suggest that he filled some responsible position, perhaps as an officer of the Levitical guard under the captain of the temple.

60. The last words of Stephen present a striking contrast to the spirit of his previous defence. Instead of the fearless reproof of the Jewish prophet they breathe the meek, forgiving temper of the Christian martyr. The vision of his Lord had filled his mind and heart: it is to him that he addresses his final prayers, and these recall two utterances of Jesus from the cross, addressed to the Father, *Father, into thy hands I commend my spirit*, and *Father forgive them, for they know not what they do*.

The calmness of death was depicted in Greek poetry under the figure of sleep. But assurance of a life to come imparted to that figure a deeper meaning on Christian lips, suggested in the first place by Christ himself (John xi. 11). Christian faith alone could apply such a term to the painful and violent death of the martyr.

8 And when he had said this, he fell asleep. And Saul was approving of his death.

And on that day came to pass a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of  
 2 Judaea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great  
 3 lamentation over him. But Saul made havock of the church, entering into houses, and haling men and women committed them to prison.

4 Now they that were scattered abroad went about  
 5 preaching the word. And Philip went down to the

1. **on that day]** The expression is as precise as at ii. 41, and implies that the general persecution of the Church followed at once without a day's delay, the multitude hurrying probably at once to the houses of some leading Christians for their arrest and imprisonment. Other martyrdoms followed (xxvi. 10); but the mass saved their lives by speedy flight. It is strange that the Twelve, or at least some representatives of the Twelve (for in ix. 27 the same term is used, though it appears from Gal. i. 19 that most of the Twelve were absent), were able to remain at Jerusalem. Probably the recent proceeding against them made it difficult to put them afresh on their trial, now that their public preaching was of necessity suspended by the reign of terror which prevailed. The persecution did not last long in its most intense form; and the preservation of a centre of union was of inestimable value for the recovery of the Church, when the danger was past.

2. The devout men who carried Stephen to his burial were not necessarily Christians. The term is applied elsewhere to Jews who were scrupulous in their observance of the Law (Luke ii. 25, Acts ii. 5). There were many Jews, besides actual converts, who listened gladly to the teaching of the Gospel, and might render such offices of respect.

4. The remainder of this chapter refers to the personal history of Philip, and was probably based on his report, as the author was thrown into close intercourse with him afterwards at Caesarea (xxi. 8). He is there described as *the Evangelist*, and has been already introduced as one of the Seven.



city of Samaria, and proclaimed to them the Christ. And the multitudes gave heed with one accord unto 6 the things that were spoken by Philip, hearing and seeing the miracles which he did. For out of many 7 that had unclean spirits they came forth crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy 8 in that city.

But there was a certain man, Simon by name, 9 which beforetime used sorcery in the city, and

---

5. **Samaria]** There was no longer a city called Samaria: it was a country, the capital of which (here called the city of Samaria) was Sebaste, built by Herod on the site of the old historic capital, which had remained desolate since its destruction by Hyrcanus (Jos. *Ant.* xiii. 10. 3, xv. 8. 5). The new city, named Sebaste in honour of Augustus, was of great strength and beauty. The Apostles had not hitherto preached in Samaria (Matt. x. 5), but Christ had indicated it as the next step in the progress of the Gospel after Judaea (Acts i. 8). In order to preserve the unity of the Church, Christ had hitherto acquiesced in the exclusion of the Samaritans from its ordinary sphere, divided as they were from the Jews by a separate priesthood, a rival temple, and a bitter national antagonism. But when his disciples were driven to flee for their lives from Jerusalem, the time was ripe for the evangelisation of Samaria. The Samaritans cherished the hope of a Messiah in spite of their disbelief in Jewish prophets, and they welcomed Christ's disciples as heartily as they had his own passing visit to Sychar. This extension of the Gospel to Samaria was a new departure, and needed some express sanction. This was given by the mission of the two leading Apostles, and the outpouring of the Holy Spirit after they had ratified the baptism by laying on of hands. The postponement of the gift had in a degree somewhat of the same effect that the anticipation of baptism had in the case of Cornelius: it marked the gift as a special boon from heaven, and stamped it with the approval of the Lord himself.

9. **Simon]** This record throws no doubt on the sincerity of Simon's profession of faith: he relinquished power and gain at his baptism, and sank into a humble follower of Philip. But as the result proved, the change was too superficial to awaken his conscience effectually. He had long maintained his position amongst the Samaritans as an

amazed the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the power of God, the mighty power as he was called. And they gave heed to him, because that of long time he had amazed them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon himself also believed: and being baptized, he continued with Philip; and beholding miracles and mighty powers come to pass, he was amazed.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost: for as yet he was fallen upon none of them: they had only been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. Now when Simon saw that through

---

incarnation of divine power by magic arts and pretended miracles; and his own conscience had been so far deadened by successful imposture that the mercenary spirit still clung to him after his first effort to rise to a higher life. Though convinced of the *power* of the Spirit, he is as yet insensible to his *holiness*, and attempts accordingly to drive an open traffic in his gifts: our law preserves the remembrance of this in the use of the term *simony* to designate a traffic in the cure of souls.

16. Baptism is here again, as in ii. 38, briefly described as into the name of Jesus Christ, omitting the names of the Father and the Holy Ghost, because conversion turned practically on the confession of Christ.

18. *Simon*] Christian tradition represented Simon Magus as the first great heresiarch, father of Gnosticism, and a sort of incarnation

the laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me 19 also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost. But Peter said 20 unto him, Thy silver perish with thee, because thou hast thought to purchase the gift of God with money. Thou hast neither part nor portion in this word; for 21

---

of spiritual evil. But this view seems founded on fictions of the Clementine literature, which, presenting Peter as the sole representative of Christ at Rome, created an imaginary representative of Antichrist in the person of Simon Magus as his antagonist. The discovery of a tablet in the Tiberine island, dedicated "*Semoni Sancto deo*," has disposed of the blunder of Justin Martyr, that he was worshipped there as a god; it was a simple confusion between him and an old Sabine god, Semo Sancus. The Simonians in Palestine, if they derived their name from him at all, were associated with his earlier practice of magic and pretensions to divinity rather than his later life. The real Simon drew down on himself a severe and well-deserved rebuke for the mercenary spirit he was still carrying into religion; but he accepted it in all humility as a sincere penitent.

There is no ground except community of name for identifying this Simon with the sorcerer whom Felix employed twenty years later in his intrigue with Drusilla (*Jos. Ant.* xx. 7. 2).

20. The denunciation of Peter, *Thy silver perish with thee*, seems at first sight inconsistent with the subsequent exhortation to repentance and the hope of forgiveness which he holds out to Simon, but the two are easily reconciled. The real force of the prayer is not that Simon may perish, but that, as he is already on the road to destruction, so the silver may perish which is dragging him down, to the intent, as *v.* 22 makes manifest, that Simon himself may repent and be forgiven.

to purchase] The B. V. *may be purchased* denotes wrong judgment only on Simon's part. The rebuke is aimed at his sinful intention.

21. portion in this word] This denotes a portion in the ministry of the Word, which Simon hoped to share with the apostles as a means of sharing their power. Similar language is used with reference to Judas in i. 17: the sinful thought of Simon evidently recalled to Peter the sin of Judas and of Ananias and Sapphira. The description of the heart as not right in the sight of God recalls the language of Ps. lxxviii. 37.

- 22 thy heart is not right in the sight of God. Repent  
therefore of this thy wickedness, and pray to the  
Lord, if the thought of thy heart shall indeed be  
23 forgiven thee. For I see that thou art as gall of  
24 bitterness and a bond of iniquity. And Simon  
answered and said, Pray ye for me to the Lord,  
that none of the things which ye have spoken come  
upon me.
- 25 They therefore, when they had testified and spoken  
the word of the Lord, turned back to go to Jerusalem,  
and preached the gospel to many villages of the  
Samaritans.
- 26 But an angel of the Lord spake unto Philip, saying,  
Arise and go at noon on the way that goeth down  
27 from Jerusalem unto Gaza (the same is desert). And

---

23. This verse deals with the effect of this selfish greed on the Church: it was a root of bitterness (comp. Heb. xii. 15, Deut. xxix. 18), and a rallying point for the gathering of iniquity.

25. *testified*] This term is specially appropriate to the protest against the sin of Simon.

26. The command to Philip is to travel *on* the road to Gaza (not *unto*, as in the B. V.). He was evidently already on that road, having returned to Jerusalem with Peter and John. The road between the two cities was uninhabited. It was necessary to fix a specific hour (*noon*) for the start, as the object of the angelic injunction was that he should meet a particular traveller.

Gaza itself was not desert: its position on the high road to Egypt made it at all times an important city. It had been besieged by Alexander for five months; it suffered again severely in the Maccabean wars, but was restored by Gabinius and strongly garrisoned in Herod's time. This verse, however, does not describe Gaza as desert, but only the road leading thither. That term cannot properly be applied to either of the roads which went by Hebron or Azotus to Gaza; but there was also a direct road passing through an almost uninhabited district of Idumaea, to which it did apply. The comment is perhaps inserted because no solitary traveller would have chosen this desert road without a divine intimation.

he arose and went: and behold a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, had come to Jerusalem for to worship; and he was returning, and sitting in his chariot read the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran to him, and heard him read Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I, except some man shall guide me? And he besought Philip that he would come up and sit with him. Now the place of the Scripture which he was reading was this,

He was led as a sheep to the slaughter;  
 And as a lamb before his shearer is dumb,  
 So openeth he not his mouth:  
 In his humiliation his judgment was taken away:  
 His generation who shall declare?  
 For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? And Philip opening his mouth, and beginning from this scripture, preached

---

27. The tribes of the Soudan were all denominated Ethiopians; but Pliny describes Candace as the titular name of a succession of queens who reigned in Meroë, immediately south of Egypt.

Eunuchs, though not admitted as Jewish proselytes, might frequent the Jewish feasts and share indirectly in the worship of Jehovah. Even devout Gentiles repaired to the feasts (John xii. 20).

30. Jewish students were in the habit of reading passages of Scripture aloud, to impress them on the memory.

32. The quotation of Is. liii. 7, 8 follows the LXX., and so differs from the Hebrew of v. 8; but there is little change of sense. Both alike dwell on the guilt of that generation in the condemnation and death of God's servant.

36 unto him Jesus. And as they went on the way, they  
 came unto a certain water: and the eunuch saith,  
 See, here is water; what doth hinder me to be bap-  
 38 tized? And he commanded the chariot to stand still:  
 and they both went down into the water, both Philip  
 39 and the eunuch; and he baptized him. And when  
 they came up out of the water, the Spirit of the Lord  
 caught away Philip; and the eunuch saw him no more,  
 40 for he went his own way rejoicing. But Philip was  
 found at Azotus, and he went about preaching the  
 gospel to all the cities, till he came to Caesarea.  
 9 But Saul, yet breathing threatening and slaughter

---

37. The B. V. here adds the following: *And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.* This verse does not appear in the most ancient mss. It probably originated in a marginal note which embodied the profession of faith required by the Church before admission to baptism.

39. The statement that the Spirit of the Lord caught away Philip need not be interpreted as an outward miracle or mysterious disappearance. Like the language of Mark i. 12, *the Spirit driveth him*, it seems to denote the action of the Spirit on the mind and will of Philip, prompting him to detach himself at once from his new convert. This view agrees with Scriptural analogy in that it limits the action of the Spirit to the mind of man as his immediate sphere, and introduces human agency as the medium of his outward miracles. It is also consistent with the subsequent context, which explains the separation by the fact that the eunuch went his own way.

40. The next mention of Philip presents him as married and settled at Caesarea twenty years later. His arrival at Caesarea must have been subsequent to the conversion of Cornelius; for that narrative implies that the Gospel had not then reached that city, though it had spread to Joppa and the maritime plain, perhaps in consequence of the preaching of Philip.

1. The description of Saul as breathing the spirit of slaughter implies the sacrifice of many lives besides that of Stephen: in xxvi. 10 also the punishment of death is mentioned as habitual. No minor punishment would have so effectually scattered the Church.

against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus to the <sup>2</sup> synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound unto Jerusalem. And as he journeyed, it came <sup>3</sup> to pass that he drew near to Damascus; and suddenly there shone round about him a light out of heaven:

---

The letters of authority are described in xxvi. 12 as granted by the chief priests. Evidently application was made to the high priest in his official capacity as head of the Sanhedrin.

2. Damascus, the chief city of Eastern Syria, was the emporium of a flourishing trade with Arabia. This commerce attracted thither a large Jewish population (*Jos. J. W.* ii. 20. 2), who maintained constant communication with Jerusalem for purposes of commerce or religion, out of whom a Christian colony was early formed: these had been informed of the events at Jerusalem, as appears from ix. 13, but had hitherto lived at peace with their Jewish brethren, so that the Christian Ananias is described in xxii. 12 as a devout Jew of good report among all the Jews. The immediate object of the mission of Saul was to drag back to Jerusalem Christian refugees who were amenable to the authority of the Sanhedrin (xxvi. 11); probably he hoped also to stir the synagogues of Damascus into action against their own members. The mission had evidently received the sanction of Vitellius, the Roman governor of Syria, and started before his departure from Jerusalem, *i.e.* before Pentecost in 37 (see *Intr.*, pp. 23, 24).

**the Way]** This designation of Christianity recurs in xix. 9, 23, xxiv. 22.

3-9. The history of Saul's conversion emanates, like the subsequent narratives of the scene, entirely from himself; and the evidence for the reality of the appearance which he records of the risen Christ rests on his sole authority. The value of his testimony is greatly enhanced by his position and character. He was no visionary youth, but a responsible officer in the prime of manhood. Hitherto he had been as conspicuous for consistency as for zeal, as thorough a Pharisee as he afterwards became a Christian. The whole current of his religious life had set steadily in one direction. A Hebrew born and bred, a diligent student of the Scriptures, trained in the most famous school of the Pharisees and in strict

4 and he fell upon the earth, and heard a voice saying  
 unto him, Saul, Saul, why persecutest thou me?  
 5 And he said, Who art thou, Lord? And he said, I  
 6 am Jesus whom thou persecutest. But rise, and enter  
 into the city, and it shall be told thee what thou  
 7 must do. And the men which journeyed with him  
 stood speechless, hearing the sound of the voice, but

---

obedience to the Law, he had thrown himself, with the passionate devotion of an ardent and impetuous temper, into the cause of his co-religionists, had distinguished himself as a zealous party-leader by a course of persecutions unto death, and had so thoroughly won the confidence of a jealous priesthood and cautious oligarchy as to be entrusted with the supreme control of an important mission. The stability of his religious convictions was assured by the strongest possible pledges. Whatever qualms of uneasy doubt had been stirred in his mind by the holiness of Christian lives or the constancy of Christian martyrs, he had shown no sign of hesitation, but had rather endeavoured to stifle scruples by a more desperate career of violence, striving in vain (as his Lord warned him) to kick against the goad. But now suddenly, in the full tide of action, surrounded by partisans, he met his risen Lord face to face; and from that moment his whole life was reversed. He changed his creed once and for all, and the change was lifelong and entire. His previous training had left its stamp strongly marked upon his mind and character, and it bore rich fruit in his apostolic teaching; but the dominant feature of his whole life, the motive power which transformed him from the Jewish zealot into the Christian apostle, was an intense and abiding faith in his living Lord.

A combination of the two accounts of his conversion, given by Paul at Jerusalem and at Caesarea, with the history, presents a graphic picture of the scene. It was about noon, as they journeyed along the road, and drew near to Damascus, that a sudden light beyond the brightness of the midday sun flashed round them. The whole party fell to the ground (xxvi. 14), but his companions rose and stood speechless: they heard the sound of a voice but no articulate words (comp. ix. 7 with xxii. 9), nor did they see any form. Paul meanwhile remained prostrate, seeing the Lord Jesus (ix. 17, 27, i. Cor. xv. 8), and hearing his remonstrance and commands. The Hebrew form of Saul adopted in ix. 4 suggests that the speech was in Hebrew, and this is expressly stated in xxvi. 14,



beholding no man. And Saul arose from the earth; 8  
and when his eyes were opened, he saw nothing;  
but they led him by the hand, and brought him into  
Damascus. And he was three days without sight, 9  
and did neither eat nor drink.

Now there was a certain disciple at Damascus, 10  
named Ananias; and the Lord said to him in a  
vision, Ananias. And he said, Behold, I am here,  
Lord. And the Lord said unto him, Arise and go 11  
along the street which is called Straight, and in-  
quire in the house of Judas for one named Saul,  
of Tarsus: for behold, he prayeth: and he hath seen 12  
a man named Ananias coming in and laying his  
hands on him that he might receive his sight.  
But Ananias answered, Lord, I have heard from 13  
many of this man, how much evil he did to thy  
saints at Jerusalem: and here he hath authority 14  
from the chief priests to bind all that call on thy

---

where the important addition, *It is hard for thee to kick against the goad*, is also preserved. The express command given in ix. 6 to go into the city and there await instructions for his future guidance leaves no doubt that xxvi. 16-18 has combined further revelations afterwards granted him with the earlier vision. Finally Saul, broken in spirit and blinded by excess of light, is led by the hand into Damascus, to remain for three days utterly humbled, blind and fasting, in abject penitence and prayer, until the Spirit had deepened the effect of the heavenly vision into a lifelong conversion.

10. The twofold revelation to Ananias and Saul corresponds to the twofold revelation made afterwards to Peter and Cornelius. The hesitation of Ananias was overcome, like that of Peter, by the divine command.

11. **Straight]** A long street running through the city to the eastern gate still bears this name.

13. **saints]** Hitherto Christians have been described as *the brethren* or *the disciples*; but Jews also were addressed as brethren. This is the first time that the designation *saints*, so common in Paul's epistles, is applied to Christians: it is used again in *vv.* 32, 41.

15 name. But the Lord said unto him, Go thy way :  
 for this man is a chosen vessel unto me, to bear  
 my name before Gentiles, and kings, and children of  
 16 Israel: for I will shew him how many things he  
 17 must suffer for my name's sake. And Ananias went  
 his way and entered into the house; and laying  
 his hands on him said, Brother Saul, the Lord hath  
 sent me, even Jesus, who appeared unto thee in  
 the way that thou wert coming, that thou mayest  
 receive thy sight, and be filled with the Holy Ghost.  
 18 And straightway there fell from his eyes as it were  
 scales, and he received his sight; and arose and was  
 19 baptized: and he took food and was strengthened.

And he was with the disciples which were at  
 20 Damascus certain days, and straightway began in  
 the synagogues to proclaim Jesus, that he is the  
 21 Son of God. And all that heard him were amazed,  
 and said, Is not this he that made havock in Jeru-  
 salem of them which called on this name, and had

15. **chosen vessel**] Literally *vessel of choice*. This figure represents Saul as a mere instrument in God's hands for his apostolic mission and for endurance of appointed sufferings (comp. Rom. ix. 22, 23).

17. Ananias welcomes Saul as a brother in spite of his previous dread, and entitles *Jesus the Lord*.

**thou wert coming**] This imperfect indicates an interrupted journey. He continued it afterwards, indeed, but as another man with altered thoughts and broken purpose.

19-25. No mention is made of a visit to Arabia; for it belonged to the private history of Saul. It must have taken place soon after his conversion, for he mentions it in Gal. i. 17 as a proof that he learned the Gospel from communion with God and not with man. It was however preceded by an open avowal of his new faith, for he *straightway* proclaimed Christ in the synagogues, probably beginning on the next Sabbath. The increase of his spiritual power noted in v. 22, on the other hand, should be placed after his return.

come hither for this intent, that he might bring them bound before the chief priests? But Saul <sup>22</sup> increased more and more in power, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

And as many days were fulfilled, the Jews took <sup>23</sup> counsel together to kill him; but their plot was <sup>24</sup> made known to Saul. And they watched the gates also day and night that they might kill him: but <sup>25</sup> his disciples took him and let him down by night over the wall, lowering him in a basket. And he came to Jerusalem and assayed to join him- <sup>26</sup> self to the disciples: and they were all afraid of

23. Probably the success of Saul's preaching began early to provoke the animosity of the Jews; but their attempts on his life did not begin till after *many days*. The date of his flight is fixed in Gal. i. 18 as *after three years, i.e.* after the lapse of one year and parts of two others; so that he spent about two years in Damascus, including his visit to Arabia. 2 Cor. xi. 32 explains the imminence of Saul's danger. Caius Caesar had transferred Damascus from the province of Syria to the dominions of his tributary ally, King Aretas, and his governor used his authority in support of the Jews. (See Intr., p. 24.)

25. It appears from 2 Cor. xi. 33 that there were buildings on the top of the wall which facilitated the escape, as in Josh. ii. 15.

26. It is a striking proof of the change in imperial policy since his conversion that Saul fled to Jerusalem for refuge at this time. The government of Caius did not favour the Jews: they were themselves dreading persecution, and Christians were in no present danger of trial. Saul had a further motive for his visit: he was anxious to consult Peter as to his future course (Gal. i. 18); for Peter, who had already laid hands on Samaritans, and baptized Cornelius and his friends, had hitherto taken the lead in the extension of the Gospel to other than Jews, and so was better qualified than any other man to advise Saul as to the new sphere of labour he should adopt, now that Damascus was closed against him. The visit lasted fifteen days (Gal. i. 18).

27 him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had spoken boldly in the  
28 name of Jesus. And he was with them going in  
29 and out of Jerusalem, speaking boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; and they went about to slay him.  
30 But when the brethren knew it, they brought him down to Caesarea, and sent him away to Tarsus.

---

27. No hint is given that Barnabas had seen Saul since his conversion until he met him at Jerusalem and there learned from him the history of the last two years. Yet he meets him without fear, and subsequently travels to Tarsus for the express purpose of enlisting him as partner in his work. This special trust in him suggests that he had some previous knowledge of him which enabled him to discern truth and earnestness in the man whom other Christians knew only as a fierce persecutor. Their antecedents also render this likely: both were educated Hebrews in their youthful prime, who had repaired to Jerusalem from Greek homes in the Levant: both had probably been Pharisees before their conversion, and may well have been fellow-students in the schools of Tarsus or of Gamaliel.

the apostles] These were Peter and James the Lord's brother only, as we learn from Gal. i. 19. The rest of the Twelve were probably absent. That is the earliest notice of the apostolic dignity of James, or of his permanent residence at Jerusalem. Possibly he was not then known as an apostle: the title may be given on account of his subsequent position.

29. Saul addresses himself specially to the Grecian Jews, probably in the Greek language, and finds in them his most deadly enemies, as Stephen had done. The vision of Christ in the temple charging him to depart, which Paul relates in xxii. 17-21, belongs apparently to this time. The narrative, as usual, omits this private detail.

30. Saul was probably safer at Tarsus than elsewhere, owing to the presence of his family there. Even at Jerusalem his life was afterwards saved by the watchful care of a relative. It offered, for the same reason, an advantageous sphere for his ministry. More

Now the church had peace throughout all Judaea<sup>31</sup> and Galilee and Samaria, being edified and walking in the fear of the Lord: and was multiplied in comfort of the Holy Ghost. And it came to pass,<sup>32</sup> as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

---

than three years intervened between the flight to Tarsus in 39 and the visit to Jerusalem with Barnabas about the beginning of 43, the last of which was spent by them in Antioch (xi. 26). This leaves upwards of two years during which Saul made Tarsus his home. He probably founded at that time the Cilician churches mentioned in xv. 41, and many of the sufferings for Christ enumerated in 2 Cor. xi. 23-27 belong probably to this unrecorded chapter of his Christian life. (See *Intr.*, pp. 25, 26.)

31. The B. V. makes this verse a sequel to the previous history, regardless of the incongruity between this picture of peace and general tranquillity, and the previous description of imminent danger to life, first in Damascus, then in Jerusalem, averted only by precipitate and secret flight from both cities. This alone might suffice to warn the reader that this verse is not a sequel to the history of Saul, but, as the wording of the Greek text shows more distinctly, an introduction to the subsequent incident in Peter's life. The author is here resuming the thread of Peter's history, which he dropped at viii. 25 in order that he might finish the narrative of Philip's proceedings and relate Saul's conversion. In chronological order, the next section, ix. 31-xi. 18, must be inserted between the return of Peter to Jerusalem in viii. 25, and the arrival of Philip at Caesarea in viii. 40; for there was evidently no Christian church at Caesarea when Peter went to the house of Cornelius. Since also the position of Caesarea, not far from the capital of Samaria, and on the direct road of Christian refugees bound for Phoenicia, Cyprus, and Antioch, points to a very early date for the foundation of a Christian church there, the visitation of the churches in the maritime plain probably followed not long after his return from Samaria. By that time the persecution had ceased, and Christians were free to go in and out of Jerusalem without fear: the language of this verse itself carries back the mind to a time when Samaria was the latest acquisition of the Christian Church, before Damascus on the one side, or Phoenicia and Cyprus on the other, had been added to its conquests.

- 33 And he found there a certain man named Æneas which had kept his bed eight years, and was palsied.  
 34 And Peter said unto him, Æneas, Jesus Christ healeth thee: arise and make thy bed. And straightway he  
 35 arose. And all that dwelt at Lydda and in the Sharon who had turned to the Lord saw him.  
 36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds  
 37 which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber.  
 38 And as Lydda was nigh to Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on to us.  
 39 And Peter arose and went with them. And when

---

35. **the Sharon]** The valley of Sharon, the ideal Sharon of Hebrew poetry, formed a rich and well-watered pasturage, extending along the western base of the Carmel range, between the mountains and the sandy strip of seashore, as far south as the neighbourhood of Joppa. Lydda was the principal centre of population in the southern portion of the valley. The B. V. suggests that the whole population of this extensive district had been converted in consequence of the effect produced by the restoration of a single paralytic; but the real meaning is that all the Christians of the district attested the reality of the miracle.

36. Joppa had lost much of its commercial importance since the creation of an excellent harbour by the first Herod at Caesarea. It was still, however, a considerable city; for it was the nearest landing place to Jerusalem, forty miles off, and its open roadstead was the best natural shelter along that coast. Dorcas is the Greek equivalent of the Hebrew Tabitha, a gazelle: the name was descriptive of a certain type of female beauty.

38. **Delay]** The original implies hesitation rather than delay. Apparently Peter had not intended to continue his journey to Joppa until he received this pressing summons on account of Tabitha's illness.

he was come, they brought him into the upper chamber: and all the widows stood before him weeping and shewing the coats and garments which Dorcas made, while she was with them. But Peter <sup>40</sup> put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised <sup>41</sup> her up; and calling the saints and widows, he presented her alive. And it became known through- <sup>42</sup> out all Joppa: and many believed on the Lord. And it came to pass that he abode many days in <sup>43</sup> Joppa with one Simon a tanner. Now <sup>a 10</sup> a certain man in Caesarea, Cornelius by name, a

---

40. Peter had been three times present at the raising of the dead; but he does not venture, like his master, to speak at once the word of power, but kneels down alone with the dead in silent prayer, after the manner of Elijah and Elisha.

41. The widows are here spoken of as an organised body (comp. 1 Tim. v. 9-16), engaged in the work of the Church, and not mere recipients of alms, as in Acts vi. 1.

1. **Caesarea** owed its importance to the first Herod, who formed a splendid harbour there, and erected magnificent public buildings: it had become the regular highway from Palestine to the Mediterranean: the city and population were mainly Greek, though comprising many Jews also. The Roman procurator resided in Herod's palace, and a considerable force of Roman auxiliaries was permanently quartered there, as the centre of their power in Palestine (*Jos. Ant.* xix. 9. 2). The Italian cohort, to which Cornelius belonged, formed a part of the permanent garrison, and Cornelius accordingly had been resident many years in Caesarea.

The admission of uncircumcised converts to baptism was of supreme importance. Hitherto circumcision, with all the legal obligations it entailed, had been an essential condition of the divine covenant: all Christians, whether Jews by birth, proselytes, or Samaritans, had alike been circumcised, and Christianity appeared before the world as a Jewish sect. Henceforth the uncircumcised could become by baptism equal heirs of God in Christ with the Jew:

2 centurion of the band called the Italian, a devout  
 man, and one that feared God with all his house,  
 which gave much alms to the people, and prayed  
 3 to God continually, saw in a vision plainly an angel  
 of God coming in unto him as it were about the  
 ninth hour of the day, and saying unto him, Cor-  
 4 nelius. And he fastened his eyes upon him, being  
 afraid, and said, What is it, Lord? And he said  
 unto him, Thy prayers and thine alms are gone up

---

as both divisions of the Church were bound in one communion of Christian brotherhood by the tie of a common baptism, the privileges of the Jew were in reality abolished; and though the influence of Jewish training, Jewish scriptures, and Jewish synagogues continued for a time predominant in the Church, the eventual extinction of the Mosaic law by the gradual influx of Gentile converts, and the independence of Christianity as a separate religion, became a mere question of time. This momentous change in the basis of the faith required the sanction of an express revelation; and this was given, first to Peter and Cornelius in a twofold vision, then to the whole congregation assembled in the house of Cornelius, and through them to the Church at large.

Cornelius is a typical specimen of the earliest Gentile converts, all acquainted with the Hebrew Scriptures, and worshippers in the Jewish synagogue. He believed in God, the Creator and Governor of the world, observed Jewish hours of prayer, regarded Jews with religious sympathy, and bestowed alms on them, while they gladly welcomed him as a fellow-worshipper, though cut off from social and friendly intercourse by his legal uncleanness; for he was not a proselyte, and would not accept their ceremonial law.

3. *as it were*] This expression (omitted in the B. V.) implies apparently that the time which Cornelius conceived in his vision was the ninth hour, that being his regular hour of prayer, to which the heavenly message conveyed an answer. On the actual time of the vision, see v. 30. The heavenly visitor is here described as an angel, in v. 30 as a man in bright clothing. In like manner, John xx. 12, speaks of two angels in white within the holy sepulchre, Luke xxiv. 4, of two men in shining garments.

4. This verse describes prayers and alms going up for a memorial before God in language suggested by the material cloud of incense and steam of sacrifice.



for a memorial before God. And now send men to 5  
Joppa, and fetch one Simon, whose surname is  
Peter: he lodgeth with one Simon a tanner, whose 6  
house is by the sea side. And when the angel which 7  
spake unto him was departed, he called two of his  
household servants, and a devout soldier of them  
that waited on him continually; and when he had 8  
instructed them about all things, he sent them to  
Joppa.

Now on the morrow, as they were on their journey, 9  
and drew nigh unto the city, Peter went up upon  
the housetop to pray, about the sixth hour: and he 10  
became hungry, and was minded to eat: but while  
they made ready, he fell into a trance; and he be- 11  
holdeth the heaven opened, and a certain vessel  
descending, as it were a great sheet, let down by  
four corners upon the earth: wherein were all manner 12  
of fourfooted beasts and creeping things of the earth  
and fowls of the heaven. And there came a voice 13  
to him, Rise, Peter, kill and eat. But Peter said, 14  
By no means, Lord; for I have never eaten any-  
thing that is common and unclean. And a voice 15  
came again a second time to him, What God hath  
cleansed, call not thou common. And this was done 16

---

7. **waited on him]** The soldier was not a personal attendant, but was attached to his command as a military duty. He was doubtless sent for the protection of the servants from the dangers of the road.

9. Joppa was thirty Roman miles from Caesarea. The journey to and fro was broken by a night's rest on the way in both cases.

12. The mixture of clean and unclean within the sheet presented a lively picture of the variety of nations in the world, circumcised and uncircumcised.

15. **call not thou common]** The original admits of a more forcible rendering, *make not common*, as though man by his harsh verdict

16 thrice: and straightway the vessel was taken up into  
 17 heaven. Now while Peter was much per-  
 plexed in himself what the vision which he had  
 seen might mean, behold the men which were sent  
 by Cornelius had made inquiry for Simon's house,  
 18 and stood before the porch, and called, and asked  
 whether Simon, which was surnamed Peter, were  
 19 lodging there. And while Peter pondered on the  
 vision, the Spirit said unto him, Behold, two men  
 20 seek thee. But arise, and get thee down, and  
 go with them, nothing doubting that I have sent  
 21 them. And Peter went down to the men, and said,  
 Behold I am he whom ye seek: what is the cause  
 22 wherefore ye are come? And they said, Cornelius  
 a centurion, a righteous man, and one that feareth  
 God, and so reported of by all the nation of the  
 Jews, was warned by a holy angel to send for thee  
 23 into his house and to hear words of thee. So he  
 called them in and lodged them. And on the morrow  
 he arose and departed with them, and certain of the  
 24 brethren from Joppa accompanied him. And the  
 morrow after he entered into Caesarea. And Cornelius  
 was waiting for them, having called together his

---

actually created uncleanness where God has already bestowed his  
 cleansing mercy in Christ.

16. The triple repetition of the command was doubly impressive  
 in Peter's case, from the remembrance of Jesus' thrice repeated  
 charge to feed his sheep.

22. **warned]** The B. V. adds *from God*; but this is not expressed  
 in the original, though implied.

23. **certain...brethren]** In xi. 12 six brethren are mentioned as  
 accompanying Peter to Caesarea, and afterwards to Jerusalem. He  
 perceived already the importance of the duty the Spirit was laying  
 upon him, and was careful to enlist the evidence and support of  
 brethren of the circumcision.

kinsmen and near friends. And when it came to 25  
 pass that Peter came in, Cornelius met him and  
 fell down at his feet, and worshipped him. But 26  
 Peter raised him up, saying, Stand up; I myself  
 also am a man. And as he talked with him, he 27  
 went in, and findeth many come together: and he 28  
 said unto them, You know that it is an unlawful  
 thing for a man that is a Jew to join himself or  
 come unto one of another nation; and it was God  
 that shewed me that I should call no man common  
 or unclean: wherefore also I came without gain- 29  
 saying when I was sent for. I ask therefore with  
 what intent ye sent for me. And Cornelius said, 30  
 Four days ago until that hour, I had been praying

---

24. **kinsmen**] Probably fellow-countrymen, Italians of the same cohort, are meant. (Comp. Rom. ix. 3.) The near friends were probably men like-minded with himself, drawn to him by religious sympathy.

25. This verse describes the entrance into the house; *v.* 27 the entrance into the room where the party were assembled.

Prostration before men had always been common in the East, and the deification of the emperors made Romans familiar with the practice; but Peter, like Paul and Barnabas at Lystra, shrank with horror from such a proffer of worship. Their attitude towards it places their adoration of their divine master in stronger light by reason of the contrast it exhibits.

27. **talked**] Such familiar intercourse with a Gentile was pronounced unlawful amidst Jews, as the next verse expressly states. Roman writers dwell on the churlish habits of the Jews in regard to social courtesies.

30, 31. The four days include those of the vision at Caesarea and of Peter's arrival, leaving two days intervening. The B. V. represents Cornelius as *fasting until this hour*, *i.e.* until the hour of Peter's visit; but there is no mention of fasting in the original text, only of prayer. As Cornelius was here replying to Peter's inquiry for what intent Cornelius had sent for him, the expression *that hour* refers to that in which he started the messengers. This was apparently late in the day, as they did not reach Joppa till the

at the ninth hour in my house; and behold a man  
 31 stood before me in bright clothing, and said, Cor-  
 nelius, thy prayer was heard, and thine alms were  
 32 had in remembrance in the sight of God. Send  
 therefore to Joppa, and call hither Simon, whose  
 surname is Peter; he lodgeth in the house of  
 33 Simon a tanner, by the sea side. Forthwith there-  
 fore I sent to thee; and thou hast well done that  
 thou art come. Now therefore are we all here  
 present in the sight of God, to hear all things that  
 have been commanded thee of the Lord.

34 And Peter opened his mouth and said, Of a truth  
 35 I perceive that God is no respecter of persons: but  
 in every nation he that feareth him, and worketh  
 36 righteousness, is acceptable to him. He sent his  
 word unto the children of Israel, preaching good

afternoon. The B. V. makes the heavenly vision an immediate response to actual prayer, *thy prayer is heard* ..., but the more correct rendering, *thy prayer was heard* ..., makes it an answer to past prayers and alms-givings.

34-43. Peter opens his address by fully acknowledging the divine acceptance of God-fearing Gentiles, and proceeds to preach Christ to them. He relates how God had already sent to Israel his gospel of peace by Jesus Christ. Beginning with the witness of the Baptist, he sets forth the life, death, and resurrection of Jesus, together with the testimony of the apostles, of whom he was one, the final judgment of Christ, and the assurance of the forgiveness of sins through him to all that believe on him.

Deut. x. 17 had described God as no respecter of persons: this argument is adduced here as it is in Rom. ii. 11, on behalf of the equality of Gentiles before him.

36, 37. The B. V., following an inferior text, misses the true connexion and force of these verses. Borrowing from Ps. cvii. 20 the impressive opening, *He sent his word*, Peter records the offer of the gospel to Israel in the first place, and then turns to his Gentile hearers with a like offer, starting like the gospels with the baptism of John and his testimony to Jesus.

tidings of peace by Jesus Christ (he is Lord of all). You know the thing which was published through- 37 out all Judaea, which John preached, beginning from Galilee after the baptism: how God anointed 38 Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he 39 did both in the country of the Jews and in Jerusalem. Whom they verily hanged on a tree and slew, him 40 God raised up the third day, and gave him to be seen openly, not by all the people, but by witnesses 41 chosen before of God, even by us, who did eat and drink with him after he rose from the dead. And 42 he charged us to preach unto the people, and to testify that it is he which hath been ordained of God to be the Judge of quick and dead. To him give all 43 the prophets witness that through his name every one that believeth on him receiveth remission of sins.

While Peter yet spake these words, the Holy 44 Ghost fell on all them which heard the word. And 45 they of the circumcision which believed were astonished, that came with Peter, because that on the Gentiles also had been poured out the gift of

---

preaching... peace] Comp. Is. lii. 7.

38. anointed] Comp. Is. lxi. 1.

39. hanged...] Comp. Deut. xxi. 23, and Acts v. 30 with note.

43. receiveth] Not *shall receive*, as in the B. V.: forgiveness is here described as following immediately on faith in Christ.

44. The charter of Gentile Christianity is not left to depend on the tardy convictions or subsequent vacillation of Jewish Christians: God himself attests his acceptance of uncircumcised converts by pouring out his Spirit upon them at once, as he had on the first believers.

46 the Holy Ghost. For they heard them speak with  
 tongues and magnify God. Then answered Peter,  
 47 Can any man forbid the water, that these should  
 not be baptized, which have received the Holy Ghost  
 48 as well as we? And he commanded that they should  
 be baptized in the name of Jesus Christ. Then  
 prayed they him to tarry certain days.  
 11 Now the apostles and the brethren that were in  
 Judaea heard that the Gentiles also had received  
 2 the word of God. And when Peter went up to Jeru-  
 salem, they that rested on circumcision questioned

---

47. There were two essential requisites for Christian baptism : God had granted the higher, *the Spirit*—could man forbid the lower, *the water*!

48. Peter consigns to ministers the actual performance of baptism, as Jesus had done (John iv. 2) : so also Paul, who gives two reasons for so doing in 1 Cor. i. 14-17: the fear of fostering a Pauline party, and his occupation in the higher duty of preaching the gospel.

1-18. Peter proceeds to submit his apparent breach of the law in the baptism of Cornelius to the judgment of the Church, and carries his witnesses to Jerusalem to attest the facts. For even the leading apostle claimed no right to impose his own judgment on the Church in regard to questions which lay beyond the sphere of his apostolic authority. His vindication of his conduct was, however, at once accepted, for the decisive manifestation of the will of God silenced opposition, and the baptism of Gentiles was welcomed without reserve.

The position of Gentile Christians was not indeed finally assured thereby ; for the Jewish Christians, who still formed the mass of the Church, clung to the ancient ritual which had hitherto been the charter of their covenant with God : they had inherited a singularly jealous faith, and were very slow to admit the equal rights of the uncircumcised. We shall see that the sudden influx of Gentile converts twelve years later revived the jealousy of Jewish Christians and produced an acute crisis within the Church. But the question then assumed a new form : the admission of the uncircumcised to baptism was conceded, but attempts were made to press upon all Christians the necessity or advantage of circumcision in addition.

with him, saying, Thou wentest in to men uncircum- 3  
 cised, and didst eat with them. But Peter began 4  
 and expounded matters unto them in order, saying,  
 I was in the city of Joppa, praying: and in a trance 5  
 I saw a vision, a certain vessel descending, as it  
 were a great sheet, let down from heaven by four  
 corners, and it came even unto me: upon the which 6  
 when I had fastened mine eyes, I observed, and saw  
 the fourfooted beasts of the earth and wild beasts  
 and creeping things and fowls of the heaven. And 7  
 I heard a voice also saying unto me, Arise, Peter,  
 slay and eat. But I said, By no means, Lord: for 8  
 nothing common or unclean hath ever entered into  
 my mouth. But a voice answered a second time 9  
 out of heaven, What God hath cleansed, call not  
 thou common. And this was done three times: and 10  
 all were drawn up again into heaven. And behold 11  
 forthwith three men stood before the house in  
 which we were, sent from Caesarea unto me. And 12  
 the Spirit bade me go with them, making no dis-  
 tinction. And these six brethren also accompanied  
 me, and we entered into the man's house: and he 13  
 told us how he had seen the angel standing in his  
 house, and saying, Send to Joppa and fetch Simon,  
 whose surname is Peter; who shall speak unto thee 14

---

5. **even unto me**] Peter notices this fact in order to lay stress on the personal application of the divine revelation.

11. **three**] The number of the messengers who came to the house of Simon was stated in x. 19 as two: in this narrative the soldier-escort is included.

12. **the man**] Peter has not mentioned the name of Cornelius in this address; but the leading facts were doubtless already known to his hearers; hence he speaks here of *the man*, and in v. 13 of *the angel*.

words whereby thou shalt be saved, thou and all  
15 thy house. And as I began to speak, the Holy  
Ghost fell on them, even as on us at the beginning.  
16 And I remembered the word of the Lord, how that  
he said, John indeed baptized with water; but ye  
17 shall be baptized with the Holy Ghost. If then  
God gave unto them the like gift that he did unto  
us, when we believed on the Lord Jesus Christ,  
18 who was I, that I could withstand God? And  
when they heard these things, they held their peace,  
and glorified God, saying, Then hath God granted  
to the Gentiles also the repentance which is unto  
life.  
19 Now they which were scattered abroad upon the  
tribulation that ensued on the death of Stephen  
travelled as far as Phoenicia and Cyprus and Antioch,

---

18. The church of Jerusalem, like Peter himself, accept the outpouring of the Holy Spirit as conclusive evidence that the party of Cornelius possessed the essential requisites for Christian baptism.

19-24. The three previous chapters have traced the extension of the Gospel to Samaria, Damascus, the coast cities of Judaea and Caesarea: the latest and most important result of the persecution was the foundation of the church of Antioch, 300 miles from Jerusalem. This capital of Roman Syria was distinctly Greek in population, language, and civilisation, though it contained a Jewish colony. The Greek monarchs of Syria had founded it as an emporium for commerce with the Levant and the West, and it had little direct intercourse with Jerusalem, from which it was divided by religious antagonism, national jealousy, and prolonged warfare. Accordingly Christian refugees were long in reaching Antioch by way of Phoenicia, Cyprus, and the Levant. The extension of the Gospel to Gentiles, as well as Jews, was evidently subsequent to the baptism of Cornelius: no Christian would have ventured on the step in defiance of Jewish sentiment without express sanction from heaven. The despatch of Barnabas to Antioch was also subsequent to the flight of Saul to Tarsus, for Saul found him at Jerusalem when he visited that city.



speaking the word to none but Jews only. But there 20  
were some of them, men of Cyprus and Cyrene,  
which, when they were come to Antioch, spake  
unto the Greeks also, preaching the Lord Jesus.  
And the hand of the Lord was with them : and great 21  
was the number that believed, and turned unto the  
Lord. And tidings of them came unto the ears of 22  
the church which was in Jerusalem : and they sent  
forth Barnabas as far as Antioch : who, when he 23  
was come, and had seen the grace of God, was  
glad ; and exhorted them all to abide by their pur-  
pose of heart in the Lord : for he was a good man, 24  
and full of the Holy Ghost and of faith : and much  
people was added unto the Lord. And he departed 25

---

20. Freedmen of Cyrene have been already mentioned as Stephen's zealous enemies ; perhaps these men of Cyrene were converts from the same synagogue. Lucius of Cyrene is mentioned in xiii. 1 as still a leading member of the church of Antioch.

21. **the hand of the Lord**] This expression denotes a visible blessing on their preaching, specially evinced by the rapid growth of members. Barnabas on his arrival rejoiced to see such rich fruits of the grace of God.

22. The selection of Barnabas by the Twelve as their representative at Antioch lifted him for the first time into an independent position : hitherto in spite of the inspired eloquence which won him the appellation *Son of prophecy*, and the enthusiastic devotion of his property to the use of the Church, he had filled only subordinate offices.

The church of Antioch became under his fostering charge the mother church of Gentile Christianity. This was due partly to his own special qualifications, but still more to his generous and far-sighted policy in enlisting the partnership of Saul in his ministry. Both were peculiarly fitted by early intercourse and sympathy for dealing with Greeks and Grecian Jews. They had probably been brought into contact before their conversion (see note on ix. 27), but their brotherhood was cemented by their united ministry at Antioch during the whole of the year 42.

25. The silence of Scripture about Saul's work at Tarsus, the invitation to Antioch and his prompt compliance, suggest that his

26 to Tarsus to seek for Saul: and when he had found him, he brought him unto Antioch. So it befell them that even for a whole year they were brought together in the church, and taught much people, and that the disciples were called Christians first in Antioch.

27 Now in these days there came down prophets  
28 from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth over all the world: which came to pass in the days of

---

two years' labour in Cilicia, between 39 and 42, had not been very fruitful, save in hardship and suffering (see note on ix. 30).

26. **were brought together**] The B. V. misses the real point of this clause: the mutual association of Barnabas and Saul during a whole year is recorded as forming a providential preparation for their joint mission.

The admission of Gentiles accentuated the separation of the Church from Jewish communion, and suggested the adoption of a more distinctive name for its members than those of *brethren*, *saints*, *disciples*, *believers*, which had hitherto been current. Hence the name Christians arose at Antioch, and gradually spread through the Gentile world: unbelievers applied it in scorn, Christians accepted it as a title of honour (1 Pet. iv. 16): Jews however, who looked for another Christ to come hereafter, refused to acquiesce in the name, and adopted instead the by-word Nazarenes.

28. Agabus is twice mentioned in the Acts as predicting a future event. This distinguishes his gift of prophecy from that of inspired preaching ascribed to other Christian prophets in the N. T. In 1 Cor. xiv. 3, 6, this gift is distinguished from revelation, knowledge, and teaching, and said to minister edification, exhortation, and comfort. The prophets were in virtue of their office interpreters of the Spirit.

The language of Agabus, taken alone, might suggest an universal famine throughout the Roman world. But it was evidently not so understood by his hearers, for they proceeded to provide for Judaea only. History records severe local famines in the early years of Claudius, but no general famine. Those mentioned by

Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: which they did indeed, sending it to the elders by the hands of Barnabas and Saul.

Now at that time Herod the king laid his hands

---

Josephus as occurring in Judaea belong to a later date after the death of Herod. Since however Rome and Judaea both drew supplies of corn from Egypt, a low rising of the Nile might readily produce dearth in both at the same time. The last clause of v. 28 intimates that the actual famine did not occur at this time.

30. The despatch of Barnabas and Saul coincided, according to the next verse, with the commencement of Herod's persecution. Apparently the news of it had not reached Antioch when they started; for the personal risk to Saul of visiting Jerusalem at such a time was obvious. But before they reached Jerusalem they were aware of the danger, and hurried away as soon as they had placed their alms in the hands of the elders without even seeing the Twelve, whom Herod had specially marked out as victims. Gal. i. 18-24 negatives the occurrence of intercourse between Paul and the Twelve at this period.

1-23. **Herod]** This was the first Herod Agrippa, grandson of the first Herod by Mariamne. The second Herod Agrippa, Bernice, and Drusilla, mentioned in the later chapters, were his children. He was educated at Rome with the imperial family, and was an intimate friend of Drusus, son of Tiberius. After the death of Drusus he incurred the displeasure of Tiberius by intrigues with the young Caius Caesar, which led to his imprisonment. But Caius on his accession advanced him to the kingdom of his uncle Philip in Trachonitis, Gaulonitis, and Batanaea, to which he afterwards added Abilene. He continued however to reside at Rome till the assassination of Caius in Jan. 41. At that crisis he rendered effective aid in securing the accession of Claudius, who at once rewarded him by the addition of Judaea and Samaria to his kingdom, making it coextensive with that of his grandfather Herod. The author's view of his character in respect of his desire for popular applause and love of display corresponds with that taken by Josephus, who describes his ostentatious liberality, his lavish sacrifices, and affected zeal for the law; and the tragic circumstances of his death at Caesarea during a magnificent festival are related by both authors (Jos. *Ant.* xix. 8. 2). According to Josephus he died within three

2 on certain of the church to entreat them evil. And  
he killed James the brother of John with the sword.  
3 And because he saw it pleased the Jews, he pro-  
ceeded to lay hold on Peter also (those were  
4 the days of unleavened bread). And when he had  
apprehended him indeed, he put him in ward, and  
delivered him to four quaternions of soldiers to  
guard him; being minded to bring him forth to the  
5 people after the Passover. Peter therefore was kept  
in the prison: but prayer was made earnestly of  
6 the church unto God for him. Now when Herod  
was about to bring him forth, that night Peter was

---

years of his accession, *i.e.* early in 44, so that Peter's imprisonment must be dated in 43. The Herodian persecution differed from the first in striking personally at the leading apostles, whereas the former struck indiscriminately at the mass with the blind fury of popular prejudice.

2. James the son of Zebedee is conspicuous in the gospels as one of the three admitted to the special confidence of Jesus, and in the Acts as the first apostle who suffered martyrdom. His execution by Herod suggests that he had distinguished himself by special zeal for Christ; but nothing is known of him otherwise after Pentecost.

3-6. Peter's arrest took place during the paschal season in spite of the traditional Jewish sentiment which allowed even outlaws to take part without molestation in the feast. This truce of God would hardly have been broken by Jewish officers without a special motive. Probably Peter had concealed himself after the execution of James, but ventured forth to the feast relying on the sacredness of the season, and so gave Herod's officers opportunity to arrest him. His imprisonment lasted some days, as Herod awaited the conclusion of the whole festival, including the seven days of unleavened bread. He was under military custody within the fortress Antonia, which was also the residence of King Herod in Jerusalem. The subsequent narrative explains the several duties of the four soldiers on guard: the prisoner was chained in a guardroom between two soldiers, a third was posted outside the door, and a fourth in the passage leading to the outer gate. The guard was relieved at each of the four watches night and day.

sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold an angel of the Lord stood over him, 7 and a light shined in the cell: and he smote Peter on the side and awoke him, saying, Arise up quickly. And his chains fell off from his hands. And the 8 angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And 9 he went out and followed; and wist not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first 10 and the second ward, they came unto the iron gate that leadeth to the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. And when Peter was come to 11 himself, he said, Now I know of a truth that the Lord hath sent forth his angel, and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he 12 became aware of this, he went to the house of Mary the mother of John whose surname was Mark; where

---

8. The flowing tunic, which was usually girt round the waist by day, was left loose at night. When men went abroad, they put on a sleeveless mantle over this.

12. The mention of Mary the mother of John Mark as a well-known Christian, residing at Jerusalem, is of interest as establishing his connexion with the local church, and suggesting that of his cousin Barnabas.

As the escape of Peter was not discovered before dawn, it must have taken place during the last watch: the early hour suffices to account for the cautious inquiry of the portress before opening, especially at a season when serious danger hung over Christian assemblies.

many were gathered together and were praying.  
13 And when he knocked at the door of the porch, a  
14 maid came to answer, named Rhoda. And when  
she knew Peter's voice, she opened not the door for  
joy, but ran in and told that Peter stood before the  
15 porch. And they said unto her, Thou art mad. But  
she stedfastly affirmed that it was even so. And  
16 they said, It is his angel. But Peter continued  
knocking: and when they had opened, they saw  
17 him and were amazed. But he, beckoning to them  
with the hand to hold their peace, declared unto  
them how the Lord had brought him forth out of

---

15. **It is his angel]** In their utter astonishment the thought crossed their minds that Peter might be already dead, and was appearing amidst them in angelic form; just as they had supposed the risen Christ to be a spirit.

17. Two of the Twelve were named James, the son of Zebedee and the son of Alphaeus: the first of these was dead, the second disappears from the history after Pentecost. A third James is mentioned in Gal. i. 19 as numbered among the apostles, and described as *the Lord's brother* in order to distinguish him from the son of Zebedee, who was still living at the time there referred to. Now the Lord's brethren remained unbelievers till near the end of his ministry, probably till his death, and so were excluded from places amidst the Twelve; but joined themselves to their company before the ascension. Their conversion has with reason been attributed to the appearance of the risen Christ to James, which is recorded in 1 Cor. xv. 7. He became a more prominent figure at Jerusalem than any of the Twelve, except perhaps Peter and John, whom Gal. ii. 9 couples with him as the three pillars of the Church, and was so well known that he is henceforth described in the Acts, as in the epistles of Paul, simply as James. This passage speaks of him as holding some sort of headship in the church of Jerusalem, and the same is implied in Gal. ii. 12, and more clearly still in xxi. 18: his address in support of Peter at the council of Jerusalem also reveals the leading position which he occupied in that church. (See note on xv. 13.) From all these notices it may be gathered that he resided permanently at Jerusalem, and fulfilled the duties

the prison. And he said, Tell these things unto James and the brethren. And he departed, and went to another place. Now as soon as it was day, 18 there was no small stir among the soldiers, what was become of Peter. And when Herod had sought 19 for him, and found him not, he examined the guards, and commanded that they should be put in ward. And he went down from Judaea to Caesarea, and tarried there.

Now he was highly displeased with them of Tyre 20 and Sidon: and they came with one accord to him, and making Blastus the king's chamberlain their friend, asked for peace; because their country was fed from the king's country. And upon a set day 21 Herod arrayed himself in royal apparel, and sat on the throne, and made an oration unto them. And 22 the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately an 23 angel of the Lord smote him, because he gave not

---

of a bishop, though no mention is made of the title. Great obscurity rests however on his relations with the Twelve, of whom he can hardly have been altogether independent. He met his death by stoning during the interregnum occasioned by the death of Festus (*Jos. Ant.* xx. 9. 1).

20-23. The circumstances of Herod's death are related by Josephus also (*Ant.* xix. 8. 2), with no substantial variation of facts, except the addition of some marvellous details. The grand festival at Caesarea in honour of Claudius Caesar, the public appearance of Herod in splendid apparel, his willing acquiescence in blasphemous flattery, the sudden spasm of pain, the subsequent agony and death, all find a place in his narrative. He does not mention the embassy from Tyre and Sidon, but relates Herod's lavish expenditure on a rival port Berytus, which probably excited their alarm. These commercial cities of Phoenicia were very dependent on agricultural districts in upper Galilee for supplies. (*Comp.* 1 Kings v. 11, Ezra iii. 7, Ezek. xxvii. 17.) Though open war was forbidden under Roman

God the glory: and he was eaten of worms, and gave up the ghost.

<sup>24</sup> But the word of God grew and multiplied. And  
<sup>25</sup> Barnabas and Saul returned, when they had fulfilled their ministration at Jerusalem, taking with  
 13 them John whose surname was Mark. Now there were at Antioch, in the church that then was, prophets and teachers, Barnabas and Symeon that was called Niger, and Lucius of Cyrene, and Manaen  
 2 foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the  
 3 work whereunto I have called them. Then they fasted

---

supremacy, hostile tariffs and official interference might easily paralyse trade: the king's favour was very important to them. Several months intervened apparently between the escape of Peter and the death of Herod, during which he visited Tiberias and engaged in some ambitious projects, of which the festival at Caesarea in the beginning of 44 was the sequel.

24. This verse adopts the figurative language of the parables, likening the word to seed.

25. The departure of Barnabas and Saul from Antioch took place in the winter 42-3 (see note on xi. 30): their return is recorded after Herod's death (which did not occur before Jan. 44), but may in fact have preceded it; for the history is not here arranged in chronological order. Herod's death being presented as an act of divine retribution finds its natural place immediately after the divine deliverance of Peter, before the resumption of the Antioch narrative. They did however apparently linger on the return journey; for the statement of Paul in xxvi. 20, that he had preached throughout all the country of Judaea, can hardly belong to any other time. They probably travelled through the interior by land so as to avoid Herod's capital, Caesarea, under the circumstances.

1-3. Hitherto the evangelisation of the Greeks, with the one exception of Cornelius and his company, had been the result of persecution: Christian refugees had carried the gospel with them in their flight. The honour of initiating missionary enterprise in the Greek world by spontaneous effort belongs to five members of the



and prayed and laid their hands upon them, and sent them away.

So they, being brought forth by the Holy Ghost,<sup>4</sup> went down to Seleucia; and from thence they sailed away to Cyprus. And when they arrived at Salamis,<sup>5</sup> they proclaimed the word of God in the synagogues of the Jews: and they had also John as minister. And<sup>6</sup> when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet,

---

church of Antioch. Barnabas heads the list in virtue of his commission from the Twelve and his own successful labours in the church of Antioch. Saul, though probably under God the real author of the scheme, is mentioned last as the youngest member of that church. The remaining three seem to have been Grecian Jews. Lucius was probably one of those men of Cyrene who first preached to the Gentiles: the Latin names, Lucius and Niger, suggest that they were Roman freedmen like the Jew Lucius in Rom. xvi. 21. The connexion of Manaen with Herod Antipas points him out as belonging perhaps to the family of that Menahem the Essene who predicted the greatness of the Herods: the names at least are identical. Barnabas and Symeon are grouped together for some reason which does not appear in the context. They carried the Church with them in their missionary enthusiasm; for the commission of the Spirit was given to Barnabas and Saul in response to fasting and prayer in the course of their public ministry: they were set apart for their work by the Church, and commended by the Church to God with fasting, prayer, and laying on of hands.

4-6. The original direction of the mission towards the islands and coasts of the Levant indicates that the start was made in spring soon after the opening of the sailing season. They crossed from Seleucia, the port of Antioch, near the mouth of the Orontes, to Salamis, the eastern port of Cyprus. As they traversed the whole island from east to west, preaching in all the Jewish synagogues on the Sabbath, they cannot have been less than three months in Cyprus. Cyprians had helped to found the church of Antioch: that debt was now repaid. The Roman governor resided at Paphos: he was entitled proconsul, the province having been transferred by Augustus to the control of the Senate.

6. **sorcerer**] The same word which is here rendered *sorcerer* by way of reproach, appears in Matt. ii. 1-16 as a title of honour,

7 a Jew, whose name was Bar-Jesus ; which was with  
 the proconsul, Sergius Paulus, a man of understand-  
 ing. He called to him Barnabas and Saul, and sought  
 8 to hear the word of God: but Elymas the sorcerer (for  
 so is his name by interpretation) withstood them,  
 seeking to turn aside the proconsul from the faith.  
 9 But Saul, who is also called Paul, filled with the

---

*wise men.* The two translations present the twofold character of those oriental professors of astrology and divination who gained admittance so freely in imperial times into the houses of the Roman nobility, and became frequently confidential advisers on political, social, and educational questions. They were men of science, real or pretended, generally educated in mathematics and astronomy, but frequently impostors versed in magic arts, which they turned to account for the acquisition of wealth and power. The conduct of Elymas on this occasion is an instance of the baneful influence which they often exerted over the nobles who entertained them. Many Jews became adepts in these sciences after the captivity, being brought much in contact with the Chaldeans and Magians, who were famous for these branches of knowledge. The name of the latter people had passed into popular usage among the Greeks in the sense of sorcerers, and is here used in that sense.

9. Henceforward the narrative adopts throughout the name Paul instead of Saul: not that he himself changed his name at this time, but that having two names, one Hebrew, the other Graeco-Roman, as was common among Grecian Jews, the choice of name was determined by the persons and circumstances of his environment. In the days of his Judaism he was known to Jews and Christians alike as Saul of Tarsus: as apostle to the Gentiles he was known throughout the Church by the name Paul, which he wrote in all his epistles. His biographer was therefore bound in following the course of his life to vary the name from the earlier Saul to the later Paul: the only question was at what point to make the transition. He has chosen the occasion of his first signal apostolic triumph, when the real mission to Gentiles commenced on the departure from Cyprus, when his spiritual ascendancy was declared, and even Barnabas fell into the second place before the great apostle to the Gentiles. Possibly the coincidence struck him that the proconsul whom he gained over for the faith, bore the same name; but the crisis in his apostolic career furnishes a more adequate explanation.

Holy Ghost, fastened his eyes on him, and said, O full 10  
 of all guile and all mischief, son of the devil, enemy  
 of all righteousness, wilt thou not cease to pervert  
 the right ways of the Lord? And now, behold, the 11  
 hand of the Lord is upon thee, and thou shalt be  
 blind, not seeing the sun until the time. And im-  
 mediately there fell on him a mist and a darkness;  
 and he went about seeking some to lead him by  
 the hand. Then the proconsul, when he saw what 12  
 was done, believed, being astonished at the teaching  
 of the Lord.

Now Paul and his company put to sea from Paphos, 13  
 and came to Perga in Pamphylia: and John departed

10. **right ways of the Lord**] This expression is borrowed from Hos. xiv. 9, *The ways of the Lord are right, i.e.* plain and direct, so that men cannot miss the way: these are contrasted with the crooked paths of error into which Elymas sought to turn aside the proconsul. As the language is addressed to a Jew, Jehovah is *the Lord* here meant.

11. **until the time**] *i.e.* until God's appointed time. The duration of the sentence is left in God's hands, to be determined by repentance or other sufficient cause according to his will.

12. **teaching**] It was not the *doctrine* which Paul preached, but the authority with which he rebuked Elymas, and the spirit and power with which he taught, that astonished the proconsul.

13. Hitherto the mission had broken no new ground, though they had traversed Cyprus from end to end; for that island had received the gospel before Antioch itself: they had preached in every synagogue, but had evoked no special enthusiasm nor encountered any bitter opposition. But the departure to the mainland brought with it a change of system and of leadership: for it involved the abandonment of the Levant, in which Jewish influence completely predominated in the synagogue; and soon after we meet with a decisive address to the devout Gentiles of the synagogue as distinct from its Jewish members. In crossing the great mountain barrier of Mount Taurus and penetrating to the interior plateau of Asia Minor the apostles were virtually turning their backs on Jerusalem, and setting their faces, consciously or unconsciously, towards Greece and Rome. The historian marks its significance by connecting it with a change

14 from them and returned to Jerusalem. But they, passing through from Perga, came to the Pisidian Antioch. And they went into the synagogue on the

---

of leadership : hitherto he has spoken of Barnabas and Saul : and in their progress through Cyprus Barnabas, himself a native and the recognised head of the great adjoining church, took the foremost place probably in addressing the Jewish synagogues. But before the Roman proconsul, Paul for the first time took the lead : the assurance then received of divine support inspired him with fresh hope and courage : the decision to cross to the mainland was his, for the historian speaks of Paul and his company setting sail, altogether ignoring Barnabas, and proceeds to assign to Barnabas the second place. This decision was so unwelcome to one member of the mission party, John Mark, that he separated himself from his companions on reaching the coast and returned by way of Syria to Jerusalem, which was his home, and to which his heart especially clung. Paul resented this as a desertion of the missionary cause, and with some reason : it did certainly indicate that his attachment to Jerusalem was hardly compatible with devotion to the mission.

Perga was some miles up the river Cestrus, which was then navigable by coasting craft. The journey across the mountain passes from the lowlands of Pamphylia to the Pisidian Antioch must have taken at least two or three weeks of dangerous and fatiguing travel : it probably was made in autumn : the mountains were impassable in winter.

14. The Pisidian Antioch was on the great imperial high road which traversed Asia Minor from west to east, north of Mount Taurus, at this time, and connected Syria and the East by way of Ephesus with Greece and Rome. Though not actually within the borders of Pisidia it was the centre of a cluster of Roman colonies, called the Pisidian, planted by Augustus along the northern skirts of Taurus in order to protect that main line of communication against the forays of the Pisidian mountaineers. Lystra was another of these colonies. Here, therefore, the apostle, already bound to Rome by ties of citizenship, found himself in a focus of Roman civilisation, on the high road to Rome. It was here probably that the hope he afterwards cherished of carrying forward the standard of the cross to Rome first dawned upon his mind. Here he seems to have discovered how promising a field the devout Gentiles offered for his ministry, and turned to them more hopefully than to the purely Jewish section of the synagogue for his converts. The narrative

sabbath day, and sat down. And after the reading 15  
of the law and the prophets the rulers of the syna-  
gogue sent unto them, saying, Brethren, if ye have  
any word of exhortation for the people, say on. And 16  
Paul stood up, and beckoning with the hand said,

---

does not inform us how long the apostles abode in Antioch before the important address which it proceeds to relate : but the tone of that address, strongly condemning Jerusalem and its rulers, appealing from them to the Jewish Dispersion, and sternly threatening unbelievers, marks it as the climax, not the beginning, of a ministry. To this period belongs apparently the statement of Paul in Gal. iv. 13, that it was owing to an infirmity of the flesh that he preached to them on his first visit : if the Galatian churches be identical with Antioch, Iconium, Lystra, and Derbe (as I hold to be conclusively established), that passage refers to his arrival in Antioch, and suggests that he had originally intended to pass on elsewhere, perhaps to Ephesus, but was induced to make a stay at Antioch, first by illness, and then in gratitude for their tender kindness.

15. The regular service of the synagogue every Sabbath day comprised one passage from the law, and another from the prophets (comprehending, of course, the historical books). After this reading, members of the congregation were often invited to deliver addresses. Probably Paul and Barnabas had already intimated their desire to speak to the people. As these addresses were often founded on the passages read, it has been suggested that the lessons on that Sabbath may have been Deut. i.-iii. 22, and Is. i. 1-20 : but this is a mere conjecture, as the order of the lessons in the synagogue at that time is quite uncertain.

16-41. This address is at once the earliest and the most characteristic specimen of the language by which Paul gained the ear of devout Gentiles. Like the speech of Stephen, it follows faithfully the usual model of the synagogue, commencing with a rapid sketch of Israel's history, and basing its arguments on the Scriptures of the Old Testament. It assumes therefore the same intimate acquaintance with the Jewish Scriptures as the Epistles to the Romans and Galatians imply in their readers. This feature in the address brings home to us the character of the audience ; and we perceive how wide a gap separated these devout Gentiles, who were attracted by the apostle's teaching and flocked into the Pauline churches, from the mass of the heathen. They were evidently as familiar with the history of Israel, and with the law and the prophets, as the Jews

Men of Israel, and ye that fear God, give audience.  
 17 The God of this people Israel chose our fathers, and  
 lifted up the people when they sojourned in the  
 land of Egypt, and with a high arm brought he them  
 18 out of it. And when for forty years he had suffered  
 19 their manners in the wilderness, he destroyed seven  
 nations in the land of Canaan, and gave their land  
 for an inheritance within about four hundred and  
 20 fifty years: and after that he gave them judges

---

themselves, being already habitual worshippers in the synagogue. The scheme of doctrine agrees absolutely with the fuller development of Pauline doctrine in those epistles, laying stress on the inadequacy of the law to save, on justification by faith in Christ alone, and on forgiveness of sins by God's free grace. There is however a difference of tone: while those epistles also are distinctly controversial, the speech exhibits a more marked antagonism to Jewish feeling. Not content with sternly pressing home the national guilt in the Crucifixion, the speech ends with a distinct defiance to the hostile party in the synagogue. In later years, when he had become the apostolic ruler of a large number of mixed churches, this antagonism was softened on his side, and the craving for unity within the Church brought with it that intense longing for reconciliation with the Jews which finds expression in the Epistle to the Romans.

16. The distinct recognition of God-fearing men beside men of Israel strikes the keynote of the speech as an invitation to Gentiles in especial.

17. **lifted up**] Not *exalted*, as in the Bible version, but lifted out of their miserable state of bondage. So 2 Kings xxv. 27 speaks of the king lifting up the head of Jehoiachin out of prison.

**with a high arm**] This language is borrowed from Ex. vi. 1, 6: it expresses the display of God's power in the deliverance of Israel.

19. The seven nations are enumerated in Deut. vii. 1 and Josh. xxiv. 11.

19, 20. By transposing the order of words, the B. V. makes the date 450 years coincident with the rule of the Judges: this cannot be reconciled with the traditional chronology stated in 1 Kings vi. 1, which reckoned the whole period from the Exodus to the building of the temple at 480 years. But the real statement of the text, as given in the oldest mss., that it took 450 years to complete the conquest, presents no such difficulty; for the conquest began with

until Samuel the prophet. And afterward they<sup>21</sup> asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he had<sup>22</sup> removed him, he raised up David to be their king; to whom also he bare witness, saying, I have found David the son of Jesse, a man after mine heart, which shall do all my will. Of this man's seed hath<sup>23</sup> God according to promise brought unto Israel a saviour, Jesus: after John had proclaimed aloud<sup>24</sup> before the face of his coming a baptism of repentance to all the people of Israel. And as John<sup>25</sup> fulfilled his course, he would say, What suppose ye that I am? I am not he. But behold, there cometh one after me, the shoes of whose feet I am not worthy to loose. Brethren, children of the stock of Abraham,<sup>26</sup> and those among you that fear God, to you was the word of this salvation sent forth. For they that<sup>27</sup>

---

the victories of Moses, and ended with those of David, some thirty years before the building of the temple. There is no difficulty in understanding the expression *after that* to mean, not after the final completion of the conquest, but after the overthrow of the seven nations and the assignment of their land amidst the tribes of Israel.

21. The books of Samuel give little clue to the duration of Saul's reign; they merely state that he was a young man at his accession, and that his son Ishbosheth was forty years old when he succeeded to the throne. The tradition that the reign lasted forty years is confirmed by Jos. *Ant.* vi. 14. 9.

22. In giving the testimony of God to David, this verse combines various passages; such as Ps. lxxxix. 20, *I have found David my servant*, 1 Sam. xiii. 14, *The Lord hath sought him a man after his own heart*, and Ps. xl. 8, *I delight to do thy will, O my God*.

23. **according to promise]** This does not refer to any particular prophecy. The promise of a Messiah of the seed of David runs through the Hebrew prophets.

25. As John bore witness repeatedly to Jesus as Messiah, the exact words of his testimony vary, though their substance agrees.

dwell at Jerusalem, and their rulers, because they  
 knew him not, fulfilled in very deed the voices of  
 the prophets which are read every sabbath by giving  
 28 sentence, and though they found no cause for death  
 29 asked of Pilate that he should be slain. And when  
 they had fulfilled all things that had been written  
 of him, they took him down from the tree, and laid  
 30 him in a sepulchre. But God raised him from the  
 31 dead: and he was seen some days more of them  
 which came up with him from Galilee to Jerusalem,  
 who are now witnesses of him unto the people.  
 32 And we bring you good tidings of the promise made  
 33 unto the fathers, how that God hath fulfilled the same  
 to us their children to the utmost, in that he raised  
 up Jesus; as it is written also in the second psalm,  
 Thou art my Son, I have this day begotten thee.

---

28. The apostle here ignores the judgment of the Sanhedrin that Jesus was guilty of blasphemy and so worthy of death, as not a regular judicial sentence. His actual trial was under Roman law for treason; and on this charge Pilate and Herod agreed that they found no cause for death in him (Luke xxiii. 13-22).

29. **fulfilled**] The Greek word is identical with that used in the prophecy of Luke xviii. 31, *all things that are written by the prophets concerning the Son of Man shall be accomplished*, and in the last words of Christ, *It is finished*. The varied renderings in the B. V. obscure the connexion of the passages.

33. The resurrection of Christ is here presented as a divine attestation of the sonship of Jesus. By raising him as the firstborn from the dead, the Father proclaimed him to be that ideal Son of God, of whom the second Psalm had spoken with deepest significance, *Thou art my Son, this day have I begotten thee*. The triumphal entrance of a prince of the house of David into Zion seems to have given occasion for that Psalm; whether David himself (as is suggested by the language of iv. 25, by the circumstances of David's reign, and by the close correspondence between the words here quoted and the prophecy of Nathan in 2 Sam. vii. 14), or one of his descendants. That triumph typified the more glorious triumph of the ideal king of Israel in the Resurrection and Ascension.



And in token that he raised him from the dead, no 34 .  
more to return to destruction, he hath spoken on this  
wise,

I will give you the holy, the sure blessings of  
David.

Because he saith also in another psalm, 35

Thou wilt not give thy Holy One to see destruc-  
tion.

For David after he had in his own generation 36  
served the will of God, fell on sleep, and was laid  
unto his fathers, and saw destruction: but he whom 37  
God raised up, saw no destruction. Be it known unto 38  
you therefore, brethren, that through this man is  
proclaimed unto you remission of sins: and that in 39  
him every one that believeth is justified from all  
things, from which ye could not be justified by the  
law of Moses. Beware therefore lest that come upon 40  
you which is spoken in the prophets,

---

34. Since the resurrection of Christ was not, like that of Lazarus, a temporary return to earthly life, but the beginning of an immortal heavenly life, it contained, as the prophecy of Isaiah (lv. 3) here quoted declares, an assurance of permanent blessings, sealed to Israel by an everlasting covenant—the blessings of righteousness and peace which belonged to the kingdom of David under the promises of God. In like manner Ps. xvi. 10, here quoted, celebrated the final triumph of God's Holy One over death, declaring that God will not suffer him to see destruction. The promise was fulfilled in the risen Christ: he being raised from death dieth no more: in his resurrection therefore the promises of Messianic blessings are sealed to us for ever.

36. David is contrasted with Christ, as having served God in his own generation only; Peter in like manner adduces in ii. 29 the fact that he died in due course, and was buried.

40. The address closes with a solemn warning, borrowed from Hab. i. 5. That prophet saw the hand of God in the irresistible advance of the Chaldeans, and foretold the extermination of their enemies: so now the apostle warns contemptuous unbelievers that

- 41 Behold, ye despisers, and wonder, and perish ;  
For I work a work in your days,  
A work which ye shall in no wise believe, if a  
man fully declare it unto you.
- 42 Now as they went out, people besought that these  
words might be spoken to them the next sabbath.
- 43 And after the synagogue had broken up, many of  
the Jews and of the devout proselytes followed Paul  
and Barnabas ; and speaking to them urged them to
- 44 abide by the grace of God. And the next sabbath  
almost the whole city was gathered together to hear
- 45 the word of God. But when the Jews saw the  
multitudes, they were filled with jealousy, and con-  
tradicted the things which were spoken by Paul,
- 46 and blasphemed. And Paul and Barnabas spake out  
boldly, and said, It was necessary that the word of  
God should first be spoken to you. Seeing ye thrust  
it from you, and judge yourselves unworthy of the
- 47 life eternal, lo, we turn to the Gentiles. For so hath  
the Lord commanded us, saying,

---

the gospel comes forth from God. The hostile spirit which eventually drove Paul and Barnabas from the city must have already manifested itself in some form of determined opposition, to call forth so strong a rebuke.

45-47. The Jews of Asia Minor had welcomed the presence of Greeks in their synagogues so long as no question was raised about the law ; but when the whole city gathered to hear the preaching of free grace without the law, their religious jealousy was aroused. In this way was developed a critical change in the mission of Paul and Barnabas. For though they admitted, like their Master, that the gospel should *first* be preached to the Jews, they insisted also, in the spirit of his charge in i. 8, on the further duty of proclaiming him to the Gentiles even to the ends of the earth, and relied on the language of the Hebrew prophets themselves who had looked forward to their conversion as the Messianic consummation and the climax of the Redeemer's glory (Is. xlix. 6).

I have set thee for a light of the Gentiles,  
That thou shouldest be for salvation unto the  
uttermost part of the earth.

And as the Gentiles heard this, they were glad, and 48  
glorified the word of God: and as many as had set  
themselves unto eternal life believed. And the word 49  
of the Lord was spread abroad throughout all the  
region. But the Jews urged on the devout women 50  
of good reputation, and the chief men of the city,  
and stirred up a persecution against Paul and  
Barnabas, and cast them out from their borders.  
But they shook off the dust of their feet against 51  
them, and went unto Iconium. And the disciples 52  
were filled with joy and with the Holy Ghost.

And it came to pass in Iconium that they entered 14

---

49. The extension of the gospel, not only in the city but throughout the region, and the establishment of a permanent church as the result, implies a prolonged stay of some months in the place before Jewish hostility culminated in their expulsion from the city. This was effected apparently with the sanction of the magistrates: and though Roman law did not allow a permanent sentence of exile, they can hardly have returned until new magistrates had succeeded and several months at least elapsed.

51. In pursuance of Christ's command, they shook the dust off their feet against the unbelieving Jews; it is doubtful whether they ever entered this synagogue again: their subsequent visits were made to the disciples.

A military road, called the Royal Road, led from Antioch to Lystra in the time of the early Caesars, which was then the main road to the East. The apostles must have diverged from this at Mithia to the left in order to reach Iconium. This city, originally Phrygian, but during the last century before Christ and the first after Christ connected more or less intimately in political administration with Lycania (for it abutted on both districts), was growing at this time into the commercial importance which belonged to it in subsequent centuries. One evidence of this is given in the name Claudiconium bestowed on it by Claudius.

1. In spite of Jewish opposition at Antioch the apostles on reach-

in the same manner into the synagogue of the Jews, and so spake that a great multitude both of Jews  
2 and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles and  
3 made them evil affected against the brethren. Long time indeed abode they speaking boldly of the Lord, which gave witness to the word of his grace, granting signs and wonders to be done by their hands.  
4 But the multitude of the city was divided; and part  
5 held with the Jews, and part with the apostles. And when there was a stir made both of the Gentiles and the Jews with their rulers to evil entreat and  
6 to stone them, they became aware of it, and fled

---

ing Iconium recommenced preaching in the synagogue according to their invariable rule. Attendants on its worship formed in consequence the nucleus of the Pauline churches, including some Jews, but mainly consisting of devout Gentiles. (See note on xiii. 16.)

3. This verse places in a striking light the mutual co-operation of Christ and his apostles. *They* spake boldly of him, *he* attested their word by granting them miraculous powers.

4. The Jews readily succeeded in enlisting the support of many local magistrates against the Christians; sometimes by exciting alarm amidst those who were interested in the popular religion, like the Ephesian craftsmen; sometimes by denouncing them as revolutionary anarchists, dangerous to the peace of families and households, as in Macedonia.

6. This verse has been objected to on the ground that it excludes Iconium from the list of Lycaonian cities, whereas Cicero, Strabo, and Pliny all agree in including it. But does this language really exclude it? Iconium was a border city, peopled mainly by Phrygians, and possessing already a large measure of municipal independence, though associated in this and the previous century with the district government of Lycaonia. It touched on various sides Pisidia, Phrygia, and Lycaonia: the text merely defines the side towards which their flight was directed.

Lystra was, next to Antioch, probably the most important of the so-called Pisidian colonies, *i.e.* of the military colonies planted by Augustus in that region for the security of the great military highway

unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached 7 the gospel.

And a certain man at Lystra, 8 impotent in his feet, sat by, a cripple from his mother's womb, who never had walked. He was 9 listening to Paul speaking: who fastening his eyes upon him, and seeing that he had faith to be made whole, said with a loud voice, Stand upright on thy 10 feet. And he leaped up and walked.

And 11 when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods came down to us in the likeness

---

to the eastern provinces of the Empire. The gradual pacification of the interior of Asia Minor rendered this special protection unnecessary after the first century, commerce resumed its natural course through Iconium, and Lystra lost its temporary importance. Derbe was the frontier city of the Galatian province on the south-east: the mark of imperial favour bestowed upon it by the emperor Claudius in the name *Claudioderbe* suggests its importance in his time. Both cities contained a Græco-Roman population, whose Greek language made them accessible to the apostolic teaching, besides a Lycaonian populace, who usually spoke a local dialect. The gods, though here designated by Greek names, had doubtless other local appellations. There was apparently no synagogue in either city.

8-10. The apostles were preaching in some public place, probably the market-place, to which the cripple had been carried to ask alms: here he attracted Paul's notice by his earnest attention to the word preached.

The vivid narrative proceeds apparently from the report of an eye-witness, perhaps Timothy of Lystra, who was afterwards so much in the author's company.

11-14. The statue of Zeus (Jupiter) stood beside the approach to the city without the walls. Close adjoining it therefore were the double gates leading into the city: it was to these apparently that the priest brought the oxen for sacrifice, the people pouring out through the gates. Paul and Barnabas had withdrawn to their lodging probably after their address to the people, while the restored cripple, going about the city, had evoked popular enthusiasm. They were evidently absent when the sacrifice began: the cry of the

<sup>12</sup> of men. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.  
<sup>13</sup> And the priest of Jupiter, whose statue was before the city, brought oxen and garlands unto the gateways, and would have done sacrifice with the multitudes.  
<sup>14</sup> But when the apostles, Barnabas and Paul, heard, they rent their own garments, and sprang forth unto the multitude, crying out, and saying, Sirs, why do ye these things? We also are men of like nature with you, and bring you good tidings that ye should turn from these vain gods unto the living God, which made the heaven and the earth  
<sup>16</sup> and the sea and all that is therein: who in the past generations suffered all the nations to walk in  
<sup>17</sup> their own ways. Nevertheless he left not himself without witness, in that he doeth good, and giveth you rain from heaven and fruitful seasons, filling  
<sup>18</sup> your hearts with food and gladness. And with these

---

people, which was really *the gods came down*, not *the gods are come down*, seems to imply the disappearance of the heavenly visitors. Had they been present, they must have discovered beforehand the nature of the proceedings even from gestures, etc. Nor can we assume that the Lycaonian language alone was used throughout, seeing that the apostles address the people in Greek; or that Saul of Tarsus was wholly ignorant of that dialect. It is worth notice that a Phrygian legend represents these very gods Zeus and Hermes as visiting in human form the cottage of Baucis and Philemon in these parts (cf. Ovid, *Met.* viii. 626); for Lycaonia was a part of ancient Phrygia. The designation of Paul as Hermes the ready-tongued ambassador of heaven, more conspicuous by his gifts of speech than by his personal presence, is explained in the text: the designation of Barnabas as king of the gods was perhaps suggested by his dignified attitude as chief of the mission.

15-17. This simple appeal to the principles of natural religion illustrates the care with which the apostles adapted their language to their audience. The description of the Creator is borrowed from the fourth commandment (Ex. xx. 11), or from Ps. cxlvi. 6.

sayings scarce restrained they the multitudes from doing sacrifice unto them. But there came <sup>19</sup> after them Jews from Antioch and Iconium who persuaded the multitudes, and stoned Paul, and dragged him out of the city, supposing he had been dead. But when the disciples had come round about <sup>20</sup> him, he rose up and went into the city : and on the morrow he departed with Barnabas to Derbe. And when they had preached the gospel to that <sup>21</sup> city, and made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming <sup>22</sup> the souls of the disciples, exhorting them to continue in the faith, and that we must through many tribulations enter into the kingdom of God. And <sup>23</sup> when they had appointed them elders in every

---

19. The rejection of divine honours coupled with a denunciation of their gods could not fail to produce a revulsion of feeling against the apostles amidst the populace ; of which the Jews, who had dogged their steps, skilfully availed themselves, perhaps denouncing them as sorcerers.

The stoning of Paul was not, like that of Stephen, a judicial sentence, but an illegal act of mob-violence. He had therefore no difficulty on his recovery in withdrawing with the aid of his friends to a place of safety, though bruised and stunned. No hint is given of a miraculous escape either here or in 2 Cor. xi. 25.

22. The use of the first person plural instead of the third in this verse suggests the presence of the author himself on the scene : not indeed with the same certainty as in the later chapters : for it may in this case be merely a rhetorical device, such as is often employed by Greek writers to add life to the narrative. But this is hardly consonant with the author's usual style : there is further ground for the presumption that he was converted during this mission-journey, for he reappears on the occasion of Paul's next visit to these parts as a Christian of some standing. (See *Intr.* p. 10.) Some vivid touches in the previous narrative suggest that the author had a share in the conflict of opinions at the Pisidian Antioch.

23. On the appointment of elders see Appendix.

church, they prayed with fasting, and commended them to the Lord, on whom they had believed.  
 24 And they passed through Pisidia, and came to Pam-  
 25 phylia. And when they had spoken the word in  
 26 Perga, they went down to Attalia; and thence sailed  
 away to Antioch, whence they had been committed  
 to the grace of God for the work which they had  
 27 fulfilled. And when they were come, and had  
 gathered the church together, they reported all that  
 God had done with them, and that he had opened  
 28 a door of faith unto the Gentiles. And they abode  
 no little time with the disciples.  
 15 And certain men came down from Judaea and  
 taught the brethren, Except ye be circumcised after

---

25. As Perga was some miles up the river Cestrus, and Paul and Barnabas were now desirous of securing a passage to the coast of Syria in some passing vessel, they proceed overland to Attalia on the sea-coast.

28. The mission-journey took place during the seven years which intervened between the two visits of Paul and Barnabas to Jerusalem, *i.e.* between 43 and 50. (See Intr. p. 27.) It may have absorbed half the time: the rest was spent in Antioch either before their start or after their return.

1-32. It seems strange at first sight that so many years elapsed after the first admission of Gentiles to Christian baptism before this agitation was set on foot to enforce their circumcision; for the baptism of Cornelius was probably not later than 38, twelve years before. Though the outpouring of the Spirit upon them in itself settled once for all their right to baptism, communion with those whom every Jew had long regarded as unclean must have given serious offence to many pious Christians from the beginning. The truth is that the momentous consequences of the new departure were naturally slow in manifesting themselves. For some years the mass of the Church still belonged to the circumcision; and the Gentile Christians formed too insignificant a minority to excite religious jealousy or threaten the exclusive ascendancy of their Jewish brethren. The success of Paul's preaching first opened men's eyes to the magnificent future of the Gentile church. Then for the first



the custom of Moses, ye cannot be saved. And <sup>2</sup> when there arose a dissension, and no small questioning on the part of Paul and Barnabas with them, the brethren determined that Paul and Barnabas,

---

time devout Gentiles pressed into the Church in numbers that threatened to swamp the Jewish section ; and the alarming prospect of a Gentile church, raised by baptism to the same privileges in the sight of God, but free from the obligations of the law, roused Jewish Christians to urge the value, if not the necessity, of circumcision, as the seal of the baptismal covenant. The Church was on the brink of a formidable schism ; for the mother church of Antioch under the leadership of Paul and Barnabas adopted the cause of Gentile liberty, while the enormous preponderance of the circumcision in the church of Jerusalem made it a stronghold of the Judaizing party. This danger was averted by the Christian wisdom of the leading apostles on both sides ; and a satisfactory *modus vivendi* was devised, which might pave the way for the eventual fusion of Jew and Gentile in one united brotherhood. Gentile Christians were exempted from circumcision and the law, but the uncleannesses, whether legal or moral, which were most offensive to Jewish feeling, were specially prohibited. This decision had not indeed distinct authority from the whole Church. For, besides the apostles and the representatives of the church of Antioch, the council contained only members of the church of Jerusalem ; but it had sufficient authority with all Jewish Christians elsewhere to check agitation and restore peace to the Church. This result was mainly due to the influence of the leading apostles, who heartily supported the claims of the Gentile Christians both in private conference and public address, though they abstained from pressing apostolic authority or pleading a divine commission for the settlement of the question. The great principle of Gentile liberty was finally established by this formal recognition at Jerusalem : the concessions on the other hand made to Jewish feeling in regard to ceremonial uncleanness, being in their nature temporary, were disregarded a few years later by Paul himself (1 Cor. vi. 12-20, viii. 1-13), when he promulgated a new law of uncleanness based on the teaching of Christ, and developed a Christian doctrine of real uncleanness before God in place of the ceremonial purity required by the Mosaic law.

Gal. ii. 1-10 presents a lively picture of the conference, its various parties and the currents of feeling that prevailed amidst them, the temper and conduct of the leading actors, written by Paul himself

and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 They therefore, being brought on their way by the church, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles:  
4 and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they reported all things that God had done with  
5 them. But there rose up certain of the sect of the Pharisees which had believed, saying, It is needful to circumcise them and to command them to keep the law of Moses.

6 And the apostles and the elders were gathered

---

not long after, while circumcision was still a burning question in the Galatian church. (See Appendix on Gal. ii. 1-10.) From this it appears that the visit to Jerusalem was first suggested to Paul by a revelation: whether in a vision, or by the Spirit in the Church, is left uncertain; the history, after its manner, states only the decision of the Church, evidently prompted by him and Barnabas. It is there stated that Titus, a Gentile convert, was one of the delegates—a choice which evinces clearly the spirit prevailing in the church of Antioch. The same passage records the complete recognition at Jerusalem of the apostolic independence of Paul and Barnabas as apostles of the Gentiles.

3. The predominance of Gentiles in the Phoenician seaports ensured Paul and Barnabas an enthusiastic reception there: nor did the Samaritans cherish the same jealousy of Gentile converts as the Jews. Their hearty welcome at Jerusalem is more striking: their successes amongst the Gentiles were accepted as a proof that God was with them.

5. The antagonists to Christian liberty are here stigmatised as Pharisees in spite of their conversion: Gal. ii. 4 denounces them still more severely as false brethren who had made their way into the Church by a side door with treacherous designs. The term *believed* here denotes simply profession of the faith without regard to its depth or sincerity.

6, 7. Gal. ii. 2 mentions private conferences on this occasion: this narrative records prolonged discussion amidst the apostles and elders.

together to consider of this matter. And when 7  
there had been much questioning, Peter rose up  
and said unto them,

Brethren, ye know how that a good while ago  
God made choice among you that by my mouth  
the Gentiles should hear the word of the gospel,  
and believe. And God, which knoweth the heart, 8  
bare them witness, giving them the Holy Ghost,  
even as he did unto us; and put no difference be- 9  
tween us and them, cleansing their hearts by the  
faith. Now therefore why tempt ye God, that ye 10  
put a yoke upon the neck of the disciples which  
neither our fathers nor we were able to bear?  
But we believe that we are saved, in like manner 11  
as they, through the grace of the Lord Jesus.

And all the multitude kept silence, and gave 12

---

The final meeting seems to have been public, for *v.* 12 notes the presence of a multitude, and *v.* 22 records the concurrence of the whole Church with the apostles and elders. The apostolic addresses carry out apparently a preconceived plan, which had assigned the opening to Peter, the record of Gentile conversion to Paul and Barnabas, and the duty of moving the final resolution to James.

7-11. Peter pleads the divine commission formerly given him to preach the word to the Gentiles, and the divine attestation of the Spirit vouchsafed to them, as proofs of God's acceptance of them on an equal footing with Israel. He denounces the opposition as tempting God, *i.e.* trying his patience by resistance to his declared will. He reminds them that Israel had found it impossible to keep the law, and depended like the Gentiles on the free grace of God for salvation. The close agreement of this speech with Pauline doctrine is remarkable.

9. *the faith*] *I.e.* the Christian faith. The same language is used in Rom. iii. 30, where the uncircumcision are said to be justified through *the faith*, not like the circumcision *by faith*. Neither apostle attributes cleansing or justifying power to faith as an inward disposition of the heart apart from its object. Faith in God or Christ alone is saving faith.

audience to Barnabas and Paul recounting how many signs and wonders God had wrought among  
 13 the Gentiles by them. And after they had held their peace, James answered, saying,  
 14 Brethren, hearken unto me. Symeon hath recounted how God at the first did visit the Gentiles,  
 15 to take out of them a people for his name. And with him agree the words of the prophets; as it is written,  
 16 After these things I will return,  
 And will build again the tabernacle of David,  
 which is fallen;

---

13. **James]** The prominence of James, the Lord's brother, in the church of Jerusalem has been already indicated in xii. 17 (see note there). In this narrative the two figures of Peter and James overshadow the rest of the Twelve. Gal. ii. 9 so far corrects this view as to place the silent figure of John beside them; but otherwise confirms it by distinguishing these three as acknowledged pillars of the Church. That epistle further classes James as one of the apostles. Unlike the Twelve, his apostolic functions seem limited to Jerusalem, but as the Twelve made that city their headquarters, and wielded supreme authority there by Christ's own commission, it is difficult to reconcile their position with the personal authority of James.

13-21. James accepts the Gentiles as called of God in his eternal counsels. The ground on which he urges their conformity in certain points with the Mosaic law is not as essential to their own salvation, but as a reasonable concession to their Jewish brethren, which might enable both branches of the Church to maintain unbroken communion in one Christian brotherhood. There is however a perceptible difference in his tone from that of Peter, for he does not, like Peter, admit the absolute equality of baptized Jews and Gentiles before God; and the Judaizing party were perhaps encouraged to hope for his sympathy in subsequent attempts to treat Gentile Christians as, in a measure, unclean (Gal. ii. 12).

16-18. These verses reproduce substantially the LXX. version of Amos ix. 11, 12. The prophet looks forward to a day of visitation and restoration after Israel had been sifted among the heathen, when

Yea, the ruins thereof will I build again,  
 And I will set it up:  
 That the residue of men may seek after the Lord, 17  
 And all the Gentiles upon whom my name is called,  
 Saith the Lord who doeth these things,  
 known unto him from the beginning of the world. 18  
 Wherefore my sentence is, that we do not further 19  
 trouble them, which from among the Gentiles are  
 turning to God; but that we write unto them, that 20  
 they abstain from the pollutions of idols, and from  
 fornication, and from things strangled, and from  
 blood. For Moses from generations of old hath in 21

---

the remnant of Israel with the Gentiles who are called by the name of God shall seek him in his restored temple. The B. V. of Amos ix. 12 is very obscure.

18. **known unto him**] This clause is not adopted from Amos, but added by the speaker. The prophet had declared these things to be the Lord's doing, the apostle adds that they were also *known unto him from the beginning*, i.e. foreknown and preordained, intimating thereby that it was God's eternal purpose thus to bring the Gentiles eventually into his kingdom through the agency of his chosen people.

20. The restrictions here imposed on Gentile liberty are not based on any general principle, ceremonial or moral, but are aimed at practices which were habitual among Gentiles, but specially offensive to Jews. Two of them inculcate the sacredness of blood, which the law identified with life in the mystic symbolism of its sacrificial system--a principle which had become associated in the Jewish mind with the sanctity of life: two directly attacked the idolatrous feasts and licentious pleasures by which votaries were attracted to many heathen temples. They differed from the Christian law of uncleanness which Paul developed a few years later out of his Master's teaching; for while he condemned fornication as essentially unclean, he pronounced meats to be utterly indifferent, save so far as any conscience was affected by the act of eating. But for the present he accepted these rules as a proper sacrifice to the conscience of Jewish brethren and the peace of the Church.

21. This appeal to the reading of the Law on Sabbath days would come home with force to Gentile Christians who were then habitual worshippers in the synagogue.

every city them that preach him, being read in the  
 22 synagogues every sabbath. Then pleased it  
 the apostles and the elders with the whole church  
 to choose out men of their own company, and send  
 them to Antioch with Paul and Barnabas; namely  
 Judas called Barsabbas, and Silas, chief men among  
 23 the brethren: and they wrote by them, The apostles  
 and the elder brethren unto the brethren which  
 are of the Gentiles in Antioch and Syria and Cilicia,  
 24 greeting: Forasmuch as we heard that certain which  
 went out from us had troubled you, unsettling  
 your souls with words which we did not enjoin;  
 25 it pleased us, having come to one accord, to choose  
 out men and send them unto you with our beloved  
 26 Barnabas and Paul, men that have offered up their

---

22. **pleased**] This word must be taken as expressing a formal decision of the assembled congregation. The same Greek word recurs in the same sense in *vv.* 25, 28, and the corresponding substantive is rendered *ordinances* in *xvi.* 4.

**Barsabbas**] The identity of patronymic suggests that this was a brother of Judas Barsabbas, named in *i.* 23.

**Silas**] This shorter form of his name is employed in the Acts, the longer Latin form Silvanus in the epistles of Peter and Paul.

23. The Greek forms of salutation, with which the letter begins and ends, suggest that it was written originally in Greek, being addressed to Greek brethren.

**the elder brethren**] Not *the elders and brethren*, as in the B. V.: the church of Jerusalem so describe themselves in addressing younger churches.

**Cilicia**] These churches had probably been planted by Paul before he left Tarsus.

25. **having come to one accord**] This exact rendering of the Greek text notifies the fact that they did not arrive at agreement without much previous discussion.

26. **offered up**] The B. V. *hazarded* expresses imperfectly the prolonged surrender of the whole life to Christ's service which is here asserted.

lives for the name of our Lord Jesus Christ. We <sup>27</sup> have sent therefore Judas and Silas, who themselves also shall report to you the same things by word of mouth. For it hath pleased the Holy Ghost and us <sup>28</sup> to lay upon you no greater burden than these necessary things; that ye abstain from things sacrificed <sup>29</sup> to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

So they, being let go, went down to Antioch: and <sup>30</sup> when they had gathered the multitude together, they delivered the epistle. And they, when they had read <sup>31</sup> it, rejoiced for the comfort. And Judas and Silas, <sup>32</sup> being themselves also prophets, comforted the brethren with many words, and confirmed them. And after <sup>33</sup> they had spent some time there, they were let go in peace from the brethren unto those that had sent them. But Paul and Barnabas tarried in Antioch, <sup>35</sup>

28. The Church claims the sanction of the Spirit for her decision in virtue of the promise of Christ to grant the Spirit as her living guide.

31, 32. **comfort, comforted**] The letter did not convey consolation or exhortation so much as *encouragement* (in Scripture language *comfort*) by the sympathy of which it assured them: so also Judas and Silas, being prophets, *i.e.* inspired preachers, *encouraged* them in the faith.

34. This verse *Notwithstanding it pleased Silas to abide there still* is an addition to the original text, inserted probably to explain his subsequent companionship with Paul. Silas did not however, like Barnabas, receive a joint commission with Paul at Antioch, nor start with him from that city, but joined him in Asia Minor; for the plural is first used in reference to the mission at xvi. 4. Probably he repaired to Jerusalem to render an account of his mission to Antioch before joining Paul.

35. This verse points to a prolonged stay at Antioch, though it might have been expected that Paul would have hastened to revisit his churches in Asia Minor with the message of peace from Jerusalem.

teaching and preaching the word of the Lord, with many others also.

36 And after some days Paul said unto Barnabas, Let us go again and visit the brethren in every city where we proclaimed the word of the Lord, and see how they do. And Barnabas wished to take with them John also, who was called Mark. But Paul thought not good to take him with them, who fell off from them from Pamphylia, and went not with them to 39 the work. And debate grew hot between them, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away to 40 Cyprus; but Paul chose Silas, and went forth, being

---

The epistle to the Galatians fully explains this delay. The centre of interest was transferred from Jerusalem to Antioch, which Peter visited after the return of Paul and Barnabas. Here some Christians from Jerusalem, who still retained prejudices against full communion with Gentile Christians, attempted indirectly to undermine the recent settlement, and succeeded in gaining some countenance from Peter and Barnabas, against which Paul found it necessary to protest openly. His presence was therefore much needed at Antioch. On the other hand, no movement of this kind manifested itself in the Galatian churches till after his next visit.

36-39. The altercation which determined Paul and Barnabas to follow each of them his own independent course, though it turned on the conduct of Mark, was not purely personal. While Mark had formerly preferred the ties of Jerusalem to the claims of the mission to the Gentiles, Barnabas had recently been tempted by Jerusalem influences to put a slight on Gentile Christians. The hearts of both were evidently turning back to Jerusalem, while Paul was looking forth to the great Gentile world as his future harvest. They did well therefore to sever their connexion. It enabled each to choose the sphere of labour he most coveted. There is no trace of permanent estrangement. Paul writes of both in subsequent epistles with continued respect and affection as trusted fellow-labourers. Both disappear at this point from the Acts.

40. The same antecedents that made Silas a welcome representative at Antioch of the Jerusalem church recommended him to Paul



commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia, confirming <sup>41</sup> the churches.

And he stayed at Derbe also and at Lystra : and **16** behold a certain disciple was there, named Timothy, the son of a Jewess which believed ; but his father was a Greek. The same was well reported of by the <sup>2</sup> brethren that were at Lystra and Iconium. Him <sup>3</sup> would Paul have to go forth with him ; and took

---

as a companion in his new mission. While he stood high in the confidence of his own church, his selection proves his cordial sympathy with Paul and Barnabas on the question of Gentile liberty. He was moreover like Paul a Roman citizen, and therefore more in sympathy with a Graeco-Roman population than most Jews, and better able to enter into Paul's enthusiastic desire to win the Roman world to Christ.

41. The first object of this visitation tour was the group of churches in Syria and Cilicia, of which Antioch was itself the centre ; he then proceeded to those north of Mount Taurus. As he crossed the range from Cilicia, he approached these in the inverse order to his former visit, beginning with Derbe and ending with the Pisidian Antioch.

1-3. Timothy, though found at Lystra, was known at Iconium also : that was probably his mother's home, for the synagogue and principal Jewish colony were there. He was already a disciple : and as Paul claims him in his epistles as his own child in the faith, he must have been converted during the former mission-journey. He attached himself with singular devotion to the apostle, and inspired in him the utmost confidence and affection, as is attested by epistles from Asia, Greece, and Rome alike.

He was already half a Jew by birth, and more than half in faith ; for his mother had trained him carefully from a child in the Jewish scriptures, and doubtless in general accordance with Jewish law and customs. But he had not yet been circumcised, probably from respect to the wishes or the memory of his Greek father. He was now of an age to decide between the faith of his father and his mother, and chose the latter with Paul's approval. It would have seriously prejudiced the apostle in addressing Jews, if his chosen minister and companion had taken occasion by his conversion to draw back from his mother's faith and claim Gentile freedom from the law.

and circumcised him because of the Jews that were in those parts: for they all knew that his father was  
 4 a Greek. And as they went through the cities, they delivered them the ordinances to keep, that had been determined of the apostles and elders which were at  
 5 Jerusalem. Now the churches were strengthened in the faith, and were increasing in number

---

4. The cities here referred to are evidently those of southern Galatia, Derbe and Lystra, Iconium and Antioch. These churches had not been represented at the council of Jerusalem, and the letter despatched by the council was not formally addressed to them (see xv. 23). But the decision could not fail to carry great weight with the Jewish Christians there, and Paul had good reason for delivering copies of it to those churches. His rivals however apparently misconstrued the act as a virtual submission on his part to the Twelve and the church of Jerusalem, and he was forced in consequence to vindicate his apostolic independence by his epistle to the Galatians.

**ordinances]** The term *decrees* adopted in the B. V. suggests that these rules had been made binding on the whole Church. They were in fact merely resolutions adopted by the church of Jerusalem in condemnation of the claims urged by certain members of their own church, and claimed no authority in Galatia beyond the moral weight of apostolic sanction.

5-10. The opening words *And so* of v. 5 in the B. V. present that verse as a mere conclusion of the preceding section, and the Revised Version carries out the same view by placing a wide break at its close. But this rendering conveys a false idea of the author's meaning; for the verse is really an introduction to the subsequent narrative, just as ix. 31 is to the journey of Peter. The welfare of the established churches is here related as an indispensable preliminary to the missionary tour which filled the author's mind; and the central thought of the whole paragraph is the providential guidance which led the apostles, without any design of their own, from the heart of Asia Minor to the city of Philippi. The arrival at Philippi was a crisis in the author's life; for there he entered on his career as an evangelist in obedience to a distinct call from God. And this section recounts the successive steps by which the Spirit overruled the will of the apostles in order to shape the destined course for them and him.

daily. And they went through the country of Phrygia 6 and Galatia, having been forbidden of the Holy Ghost

---

Four events determined this course: first, the completion of the visitation tour; secondly, the prohibition to preach in Asia, which in the Acts means Asiatic Greece, the western zone of the province Asia, its eastern zone being designated Phrygia (see Appendix); thirdly, the prohibition to preach in Bithynia; fourthly, the vision at Troas. These are here presented in combination, and an examination of the circumstances enables the reader to see in them one continuous chain of divine appointment. On reaching the last of the Galatian churches, the Pisidian Antioch, three courses only were open to Paul and Silas, to retrace their steps and revisit the Galatian churches, to proceed westwards in the direction of Ephesus, or northwards across Phrygia (for the southward route to the Levant was barred by the compact with Barnabas). The first divine revelation left them therefore no option but to turn northwards. Their route now led direct to Nicaea and Nicomedia, great Greek cities in Western Bithynia, and Paul meditated preaching there. But the same road led also to Troas; for at a certain point, described in v. 7 as *over against Mysia*, a road branched off to the left, and there the Spirit bade them turn aside from their intended journey onward. This new road eventually landed them at Troas, where the sea was open before them, and they received the final intimation of the Spirit summoning them to cross into Macedonia. It is interesting to note here what free play the Spirit allowed to the spontaneous energy of the apostles, intervening only at three decisive turning points, viz. at Antioch, at the next junction of roads, and at Troas, yet guiding them effectively to the goal. The author evidently viewed, and intended his readers to view, the three revelations as successive links in a continuous chain which bridged the interval between Antioch and Philippi.

This view is obviously fatal to the theory which interposes in the middle of this journey a successful missionary tour into Northern Galatia. If so, Paul and Silas must have turned their backs on Troas when they reached the point *over against Mysia*, and interrupted their journey for some months. The silence of the author, who joined them at Troas, about such an event would be incredible. I have however no doubt that the Galatian country here referred to was the southern part of the province.

But why (it is asked) is this journey described as crossing Phrygia and the Galatian country, when it really started from Antioch in the Galatian province and afterwards traversed Phrygia? The

7 to speak the word in Asia: and when they came  
 over against Mysia, they were assaying to go into  
 Bithynia: and the Spirit of Jesus suffered them not:  
 8 so passing along Mysia they came down to Troas.  
 9 And a vision appeared to Paul in the night; a man  
 of Macedonia was standing, beseeching him, and say-  
 10 ing, Come over into Macedonia, and help us. And  
 when he had seen the vision, immediately we sought

---

suggestion that Phrygia and Galatia may possibly have formed a compound term seems untrue as well as far-fetched. For the Phrygia of the Acts is as distinct from Galatia as it is from Asia (see Appendix on Provinces of Asia Minor), and here the Phrygian portion of the journey belonged in fact to the province of Asia. The reversal of what might seem the more natural order admits of simpler explanation; either because the whole journey, except the start across the territory of Antioch, lay across Phrygia, or because the author's point of view was retrospective: it was at Troas that he joined the party, heard their report, and received the summons to Macedonia; and there the distant fragment of the Galatian country fell naturally into a subordinate place.

7. **Spirit of Jesus**] This expression is peculiar to this passage. The direction emanated from Jesus as supreme head of the Church; but he did not appear in person: his Spirit warned them of the Lord's will.

8. **passing along Mysia**] Apparently the road to Troas skirted for some distance the southern border of Mysia. This part of their journey took them across Asia, and some critics have found a difficulty in reconciling this with the previous prohibition to preach in Asia. But that was not a general prohibition, only a temporary intervention of the Spirit, forbidding the execution of a specific plan for preaching at Ephesus. The mission to Asia was thereby simply postponed, not discouraged in future.

**Troas**] This port was an important link in the communication between Rome and the East by the great imperial highway ending at Philippi.

10. The abrupt change in this verse to the first person plural announces the presence of the author, and throws valuable light on a critical period of his life. For he not only met the apostolic party at Troas, but joined them as an important partner in their work, accepting the summons to Macedonia as a personal call, and embrac-

to depart to Macedonia, gathering that God had called us for to preach the gospel unto them.

Putting out therefore from Troas we made a <sup>11</sup> straight course to Samothrace, and the day following to Neapolis, from thence to Philippi, being the <sup>12</sup> first city of Macedonia in the region, a Roman colony: and we were in that city abiding certain days. And on the sabbath we went forth without <sup>13</sup> the gate by the river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which came together. And a certain <sup>14</sup> woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, was a hearer: whose heart the Lord opened, to give heed unto the things which were spoken of Paul. And when she <sup>15</sup> was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us. And it came to pass, as <sup>16</sup> we were going to the place of prayer, that a certain

---

ing the mission as his own. He accompanied them to Philippi, took part in preaching there, and abode in the city after the enforced departure of Paul and Silas, to complete the work of the mission. He had probably been converted during Paul's previous visit to Asia Minor.

12. The great importance of Philippi as commanding the eastern end of the great military highway to Rome, led Augustus to plant a Roman colony there after his victory over Brutus and Cassius. It was governed accordingly by two Roman magistrates (*duumviri*), who are referred to in v. 20. Apparently the Jews had no synagogue nor any regular house of prayer, but often met in a place near the river Gangites, outside the walls, for Sabbath worship.

14. The crimson dyes of the Ionian coast were much prized, and the manufacture of crimson stuffs flourished in those parts. The existence of a guild of dyers at Thyatira is noted in inscriptions.

maid having a spirit of divination met us, which brought her masters much business by soothsaying.  
 17 The same following Paul and us cried out, saying, These men are servants of the Most High God, which  
 18 proclaim unto you a way of salvation. And this did she many days. But Paul, being sore vexed, turned and said to the spirit, I command thee in the name of Jesus Christ to depart from her. And he departed that very hour.

19 But when her masters saw that the hope of their business had departed, they laid hold on Paul and Silas, and dragged them into the marketplace before  
 20 the rulers, and when they had brought them to the magistrates, they said, These men, being Jews, do  
 21 exceedingly trouble our city, and proclaim customs which it is not lawful for us to receive or to observe,  
 22 being Romans. And the multitude rose up together

---

17. Delirious and incoherent utterances of this afflicted girl were probably interrupted by her masters, as those of the Pythia were by the Delphian priests; but her recognition of the divine mission of the apostles, as attested by an eye-witness, was due to an inward prompting, analogous to the recognition of Christ by demoniacs.

18. *depart*] The threefold repetition of this word is obviously intentional. Paul charged the evil spirit to *depart*, he *departed*, and the masters' hope *departed* with him. Its use in Luke v. 8 also illustrates its true meaning and the inadequacy of the B. V. *come out of her*. Its repeated use in the third gospel to denote the cure of demoniacs proves that the author recognized the independent existence of the evil spirit after he had come out, and the danger of his returning to haunt his victim, unless bidden also to *depart*.

20. There was no doubt a strong prejudice in a Roman colony like Philippi against Jews, as starting from an alien basis of faith and morals.

22. The treatment of Paul and Silas illustrates the summary proceedings of Roman magistrates in dealing with disorder amongst provincials. The accused being foreign Jews, and the accusers well-known citizens, they assume the truth of the charge without inquiry,

against them: and the magistrates rent off their garments, and commanded to beat them. And when 23 they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast 24 them into the inner prison, and made their feet fast in the stocks. And in the midnight watch Paul 25 and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the jailor being awaked 27 out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with 28 a loud voice, saying, Do thyself no harm: for we are all here. And he asked for lights, and sprang in, and, 29 trembling for fear, fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do 30 to be saved? And they said, Believe on the Lord 31

---

command their attendant lictors to use their rods, and shut Paul and Silas up for the night with the intention of turning them out of the city next day. It appears from 2 Cor. xi. 25, that Paul was three times beaten by order of Roman magistrates: no other occasion is specified in the Acts.

24-26. The inner prison was probably a dark cell within the common prison. The nightly round of the watch was the only note of time. By this they knew, that the time of the earthquake was in the midnight watch. They were probably chained to the wall and their feet in the stocks, but both fastenings were loosened by the earthquake.

30. The appeal of the jailor to Paul and Silas in his alarm, though mainly due to their fearless bearing, indicates some knowledge of their preaching as well, for the slave-girl had described them as announcing a way of salvation.

Jesus, and thou shalt be saved, thou and thy house.  
32 And they spake the word of the Lord unto him, with  
33 all that were in his house. And he took them the  
same hour of the night, and washed their stripes;  
34 and was baptized, he and all his, immediately. And  
he brought them up into his house, and set meat  
before them, and rejoiced greatly with all his house,  
that he had believed God.  
35 But when it was day the magistrates sent the  
36 serjeants, saying, Let those men go. And the jailor  
reported the words to Paul, saying, The magistrates  
have sent to let you go: now therefore depart, and  
37 go in peace. But Paul said unto them, They beat  
us publicly uncondemned, being Romans, and cast  
us into prison: and do they now cast us out privily?  
nay verily, but let them come themselves and bring  
38 us out. And the serjeants reported these things unto  
the magistrates: and they feared, when they heard  
39 that they were Romans; and they came and besought  
them, and brought them out, and asked them to go  
40 away from the city. And they departed from the

---

32-34. The jailor's household had doubtless been impressed like him by the earthquake and the bearing of the apostles: their final conversion was determined by his example, as it seems.

35. *serjeants*] The Roman name for these officers was *licitors*: they attended on magistrates of consular or praetorian authority to guard their persons and execute their orders.

37-39. The most important privilege of a Roman citizen was the sacredness of his person: this was guarded by a right of appeal to the sovereign people in republican times, and subsequently to the emperor. Its violation was a serious offence, and the magistrates had reason to dread the consequences of their hasty violence. They therefore at once withdraw the order of expulsion, and request the apostles to depart quietly, that there may be no further disturbance.

40. It appears from the change of person that the author did not



prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them and departed.

Now when they had journeyed through Amphi- 17  
polis and Apollonia, they came to Thessalonica, where  
was a synagogue of the Jews: and Paul, as his custom 2  
was, went in unto them, and for three sabbath days  
reasoned with them from the scriptures, opening and 3  
alleging that it behoved the Christ to suffer, and to  
rise again from the dead, and that this Jesus, whom  
(said he) I proclaim unto you, is the Christ. And 4  
some of them were persuaded and threw in their  
lot with Paul and Silas; and of the devout Greeks  
a great multitude, and of the chief women not a

---

share the imprisonment of Paul and Silas, nor accompany them on their departure. The first person plural does not reappear in the narrative till xx. 5. We there find him rejoining Paul at Philippi, and accompanying him from that city to Jerusalem as a delegate of the churches. Coupling this fact with his previous acceptance of the mission to Macedonia in v. 10 as a personal obligation, we may conclude that he remained at Philippi to complete the unfinished work of conversion there, and devoted himself in the interval mainly to the churches of Macedonia.

1. The apostles travelled rapidly over the 100 miles of the Egnatian highway between Philippi and Thessalonica, without making a stay at Amphipolis or Apollonia, neither of which cities contained a synagogue. The first they met with in Europe was at Thessalonica.

3. Special mention is made of three Sabbaths only, but they stayed long enough in Thessalonica to receive two successive contributions from Philippi (Phil. iv. 15), and the establishment of a permanent church can hardly have been effected without a longer stay. The purport of these discourses was to open up the whole Scripture scheme of redemption, to set before the hearers the sufferings and resurrection of the destined Messiah, as there foreshown, and identify Jesus with him by comparison of his actual life. The line of reasoning corresponded to that of Jesus on the way to Emmaus.

5 few. But the Jews, being moved with jealousy, took  
unto them certain vile fellows of the rabble, and  
gathering a crowd, set the city on an uproar; and  
assaulting the house of Jason, sought to bring them  
6 forth to the people. And when they found them  
not, they dragged Jason and certain brethren before  
the rulers of the city, crying, These that have turned  
7 the world upside down are come hither also: whom  
Jason hath received: and these all act contrary to  
the decrees of Caesar, saying that there is another  
8 king, one Jesus. And they troubled the multitude  
and the rulers of the city, when they heard these  
9 things. And they took security of Jason and the  
rest, and let them go.  
10 And the brethren immediately conducted Paul  
and Silas away by night unto Beroea: and when

---

5-7. Thessalonica was a free city with municipal magistrates and a popular assembly, besides being the residence of the Roman governor of Macedonia. The Jewish agitators hoped, by exciting the city mob of this commercial city against the preaching of the apostles, to provoke the interference of the assembly, and perhaps convince the magistrates that they were revolutionary and anarchical fanatics. It is worthy of note that the first epistle to the Thessalonians, written not long afterwards, though it warmly commends the zeal and constancy of the converts under persecution, their faith and mutual love, suggests at the same time that excited expectation of the return of Christ and of the day of the Lord, had somewhat impaired the modesty, sobriety, and good order of some converts, creating in consequence a prejudice against the gospel. The recent action of the magistrates at Philippi made it easy too to denounce the apostles as revolutionary fanatics, and Paul's discourses gave a specious handle for the charge that he was setting up king Messiah against Caesar.

Jason is otherwise unknown: his Greek name would suggest that he was one of the devout Greeks who believed, were it not that foreign Jews constantly adopted Gentile names. The Jason named in Rom. xvi. 21 was at Corinth.

they had come to the synagogue of the Jews went away. Now these were more noble than those in 11 Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. Many of them there- 12 fore believed; also of the Greek women of good reputation, and of men, not a few. But when the 13 Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Beroea also, they came, stirring up and troubling the multitudes there also. But the brethren then immediately sent away 14 Paul to go as it were to the sea: and both Silas and Timothy stayed behind there. And they that con- 15 ducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

Now while Paul waited for them at Athens, his 16 spirit was stirred within him, as he beheld the city

---

14, 15. Paul was evidently the chief object of Jewish hostility. Silas and Timothy were comparatively safe. This narrative suggests that in spite of his urgent summons they did not rejoin him (as he expected) at Athens, nor till some weeks after his arrival at Corinth. It appears however from 1 Thess. iii. 1-6 that Timothy at least did follow him to Athens and was sent back to Thessalonica: he probably visited Philippi also, for Silas and Timothy brought with them a contribution from the Christians of Philippi. (Compare 2 Cor. xi. 9 with Phil. iv. 15.)

The party who conducted Paul made a feint of proceeding to the coast to take ship for Greece, but really made their way by land to Athens. As a further precaution they left their destination uncertain, so that Silas and Timothy had to await their return from Athens before they could follow.

16. Roman Athens retained the literary preeminence of the ancient city, though its extensive commerce and political importance were gone. It was now the principal university, in which the young

- 17 filled with idols. He reasoned therefore in the synagogue with the Jews and the devout persons, and in the market-place daily with them that met with him.
- 18 But certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of foreign gods; because he preached
- 19 Jesus and the resurrection. And they took hold of him and brought him to the Areopagus, saying, May

---

Roman nobility received their higher education from Greek instructors, and in which the schools of philosophy, whose lectures contributed largely to determine the theoretical standard of morality and religion, had their headquarters. The language of the B. V. *wholly given to idolatry* gives quite a false impression of the city. It was filled with statues of gods, but these represented religious aestheticism or art-worship rather than superstition. It was the absence of earnest devotion or serious faith in God that stirred the spirit of Paul to indignant protest.

18. Epicureans and Stoics were then the great teachers of morality in the Roman world. The former recognised the pursuit of happiness as the great incentive to human action, but differed widely in their definitions of happiness; some associating it with perfect peace of mind, and so urging the importance of virtuous life and kindly feelings for its attainment, while others impaired the springs of faith and action by degrading it to the level of careless ease and selfish pleasure. The Stoics set a nobler ideal of perfect wisdom and virtue before their followers, and inculcated the faithful fulfilment of duty in language worthy of the best Christian moralists; but the isolation of their system from human sympathy fostered a cold self-centered pride, as disdainful of humanity or loving kindness as their fatalist theories were alien from belief in divine love. The Stoic impersonation of Destiny and the Epicurean description of passionless gods rose above the degraded images of polytheism, but were alike removed from the Christian ideal of a loving God and Father.

**foreign gods]** The worship of the risen Jesus sounded to Greek ears like the addition of another foreign deity to the Greek Pantheon.

19. It is uncertain whether the name Areopagus (*Mars' hill*) denotes the hill or the ancient court which sat there and took its

we know what this new teaching is, which is spoken of by thee? For thou bringest certain amazing things 20 to our ears: we would know therefore what these things mean. (Now all the Athenians and the 21 strangers sojourning there had leisure for nothing else, but either to tell or to hear some new thing.) And 22 Paul stood in the midst of the Areopagus, and said,

Men of Athens, in all things I perceive that ye are somewhat religious. For as I went about, and 23 observed the objects of your worship I found an

---

name from it; but the statement that the men, who encountered Paul and questioned him, laid hold of him also and brought him to the Areopagus, indicates that they brought him before a court: nor was Mars' hill at all an appropriate place for a public address. The subsequent context contains indeed no trace of criminal procedure: the motive assigned in *v.* 21 is simply curiosity: the attitude of Paul is not that of a prisoner on his trial, nor is any hint given of a verdict being so much as expected. A criminal prosecution in defence of the established religion would in fact have revolted free-thinking and philosophic Athens. On the other hand, Paul's answer does read like a formal vindication of the new creed: there is reason to believe that the ancient court retained some function of quasi-religious supervision over teaching, though without penal jurisdiction, and one of the hearers is described as a member of the court. Though not himself on his trial, his teaching was apparently subjected to inquiry before the court.

22-31. The divine nature forms the central subject of Paul's address. It enlarges on the one God (in contrast with the mere puppets whom men call gods)—creator and lord of all, author of life and breath and all things—a real living personal God, whose providence has ordered man's history, unseen yet ever near, who is man's spiritual father. He it is who now summons men to repentance, who has ordained a day of righteous judgment, and given token of his will by raising from the dead the future judge of the world.

22, 23. The existence of altars to an unknown god is confirmed by Pausanias (*i.* 1, 4) and by Philostratus (*Vit. Apollon.* vi. 3). The apostle interprets it as an indication of right religious instinct, groping in the dark after the true God, and seizes on this imperfect beginning of the fear of God as affording him common ground with his hearers.

altar also with this inscription, To an unknown God.  
 What therefore ye worship in ignorance, that declare  
 24 I unto you. The God that made the world and all  
 things therein—he, being Lord of heaven and earth,  
 25 dwelleth not in temples made with hands; neither  
 is he tended by men's hands, as though he needed  
 anything, seeing he himself giveth to all life and  
 26 breath and all things: and he made from one father  
 every nation of men for to dwell on all the face of  
 the earth, determining appointed times and the bounds  
 27 of their habitation; that they should seek God, if  
 they might indeed feel after him and find him, though  
 28 he is not really far from each one of us: for in him  
 we live and move and have our being; as certain  
 also of your own poets have said, For we are his  
 29 offspring also. Being then the offspring of God, we  
 ought not to think that the Godhead is like unto  
 gold, or silver, or stone, graven by art and device  
 30 of man. Now the times of ignorance God overlooked;  
 but now announceth to men that all everywhere  
 31 should repent; inasmuch as he hath appointed a day,  
 in the which he will judge the world in righteousness  
 by the man whom he hath ordained; whereof he

---

24. This verse coincides closely with the argument and language of Stephen in vii. 48.

25. This language points to ceremonial attendance rendered by the priests, such as washing and dressing the statues, carrying them in state, installing them on couches for the banquet, which confounded the idol form with the deity.

28. In order the better to gain a hearing, Paul adopts the language of Greek poets, Aratus and perhaps Cleanthes, describing man as the offspring of God, to express the Scripture revelation that man is made in the image of God. So Adam is called in Luke iii. 38 the son of God, and God is described in Heb. xii. 9 as the Father of our spirits,

hath given assurance unto all men, in that he raised him from the dead. Now when they heard <sup>32</sup> of a resurrection of the dead, some mocked, but others said, We will hear thee yet again of this matter. So <sup>33</sup> Paul departed from among them. But certain men <sup>34</sup> clave unto him, and believed: among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things he departed from Athens, and <sup>18</sup> came to Corinth. And he found a certain Jew <sup>2</sup>

32. The immortality of the disembodied spirit was a familiar thought to Athenians, not so the Christian doctrine of the Resurrection, which excited interest or provoked mockery by its novelty.

1. There was little in the new Corinth to recall the more famous ancient city. Her imperial pride as the mother of colonies, the hereditary dignity and splendour of her merchant princes, the artistic skill of her artisans, had perished in the utter ruin of city and people in B.C. 146. Roman Corinth was a new colony consisting mainly of freedmen, planted by J. Caesar in his last years. It soon became a wealthy mart of commerce, the capital of Achaia and residence of the proconsul, but suffered from democratic license and turbulence. The Isthmian games were revived, it became a favourite resort of pleasure seekers, and the temple of Aphrodite became again infamous for vicious self-indulgence. But with all its vices the growing city offered a more favourable opening for the preaching of the gospel by its vigorous and varied life than philosophic Athens, and Paul made it his home for nearly two years.

2. Aquila and Priscilla were intimately associated with the life of Paul as fellow-labourers both in the gospel and in daily handiwork for some years after their conversion. He abode with them during his long stay at Corinth: when he departed they crossed with him to Ephesus, took up their abode there as pioneers of the gospel during his visit to Jerusalem, and probably provided a home and manual employment for him on his return. They were still there on the eve of his departure two years afterwards, and in the course of that year preceded him to Rome, probably with a view to preparing the way for him there as at Ephesus.

Their exile therefore was not permanent: probably the edict which drove Jews from Rome was a temporary police regulation: neither

named Aquila, a man of Pontus by birth, lately come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to depart  
 3 from Rome: and he came unto them: and because he was of the same craft he abode with them, and they wrought, for by their craft they were tent-  
 4 makers. And he discoursed in the synagogue every 5 sabbath, and persuaded Jews and Greeks. But when Silas and Timothy came down from Macedonia, Paul was taken up wholly with the word,  
 6 testifying to the Jews that Jesus was the Christ. But

---

Josephus nor Tacitus notices it; Dio Cassius, while mentioning the closing of their synagogues, adds that they were not expelled; Suetonius alone confirms the statement here made, and attributes the expulsion to constant disorders instigated by Chrestus—perhaps a blundering allusion to feuds between Jews and Christians, perhaps a reference to the many false Christs of this period. Certainly the edict was no longer in force when the epistle to the Romans was written; for greetings are there sent, not only to Aquila and Priscilla, but to other Jewish Christians, who had apparently been brought to Christ like them in Corinth or Ephesus, and had since returned to Rome.

3. Tents and rough garments were made of Cilician cloth, a local fabric of goat's hair. Paul had probably been taught this local handicraft at Tarsus according to the Jewish habit of instructing young men of education in some mechanical industry. He resorted in like manner to manual labour for his own support at Thessalonica (1 Thess. ii. 9) and at Ephesus (Acts xx. 34).

5. Paul's complete devotion to the ministry of the Word after the coming of Silas and Timothy is contrasted with his previous occupation for many hours in manual labour except on the Sabbath day. The reason for this change is not stated here, but is found in 2 Cor. xi. 8, 9 and Phil. iv. 15. They brought him a contribution from Macedonia, which set him free from the obligation of daily labour, and enabled him to give his whole time to the Word.

On withdrawing from the synagogue Paul shook out his garments, as he had shaken the dust off his feet in departing from Antioch (xiii. 51), according to Christ's command in Matt. x. 14. The denunciation, *Your blood be upon your own heads*, was familiar to



when they set themselves against him and blasphemed, he shook out his raiment, and said unto them, Your blood be upon your own heads: I am clean; from henceforth I will go unto the Gentiles. And <sup>7</sup> he removed thence, and went into the house of a certain man named Titius Justus, one that worshipped God, whose house joined hard to the synagogue. But Crispus, the ruler of the synagogue, believed <sup>8</sup> the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. And <sup>9</sup> the Lord spake unto Paul at night in a vision, Be not afraid, but speak, and hold not thy peace: for <sup>10</sup> I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And <sup>11</sup> he took his seat for a year and six months, teaching the word of God among them. But when <sup>12</sup>

---

the Jew (Lev. xx. 9, 2 Sam. i. 16, Ezek. xxxiii. 4). By *clean* is meant clear of guilt as to their blood (comp. xx. 26). The warning *from henceforth* is limited to Corinth. He still continued to address the Jews first in every city that he visited.

7, 8. This secession from the synagogue of Corinth is the first distinct note of Christian separation from the Jewish church. The Christian congregation found a home in the house of Justus, a devout Gentile ('*one that worshipped God*'), though including Jewish converts like Crispus—probably one of the early converts made before the coming of Silas and Timothy, for he was baptized by Paul himself (1 Cor. i. 14-16).

9-11. The vision was probably granted soon after the open rupture, for its object was to encourage Paul amidst threats of Jewish violence. After this ensued eighteen quiet months, during which he sat after the fashion of a Jewish rabbi, teaching in the house of Justus. Before these eighteen months he had spent much time in Corinth, for he had been preaching habitually in the synagogue before the coming of Silas and Timothy; and he remained *many days* after Gallio's hearing of his case, so that his whole stay at Corinth cannot have fallen far short of two years.

12-17. Achaia, having been handed over by Claudius to the charge

Gallio was proconsul of Achaia, the Jews with one accord made a set assault upon Paul, and brought  
13 him before the judgment-seat, saying, This man persuadeth men to worship God contrary to the  
14 law. And as Paul was about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked mischief, O ye Jews, reason would  
15 that I should bear with you: but if there be questions about words and names and your own law, look to it yourselves; I am not minded to be judge of such  
16 matters. And he drave them from the judgment-seat.  
17 And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.  
18 And Paul, after tarrying yet many days more, took his leave of the brethren, and sailed away for Syria, and with him Priscilla and Aquila: having

---

of the senate, was at this time governed by a proconsul. The office was now filled by L. J. A. Gallio, the brother of Seneca, whom he describes as of easy careless temper. This may have emboldened the Jews to bring their complaint before his tribunal. They claimed jurisdiction over Christians as members of their synagogue (for Roman law allowed wide discretion to subject provinces in the management of their own religious affairs). But after the admission of Gentile converts and the secession of the Christian congregation, the claim of authority was clearly inadmissible. The Jewish rulers had neither moral nor legal right; and Gallio's decision was true to the Roman principles of universal toleration, wherever religion was not made a pretext for sedition, disorder, or debauchery. But his subsequent indifference to the maltreatment of the Jewish leader argues a prejudice in his mind against them, which was not uncommon amidst the Roman nobility.

18. The shaving of the hair indicates the nature of Paul's vow, as a vow of separation like that of the Nazirite prescribed in Numb. vi. The essential ceremony in these vows consisted in the presentation of the hair of separation with certain specified sacrifices at the altar. The vow could only be consummated therefore at the temple; and

shorn his head in Cenchreae: for he had a vow.  
And they stayed at Ephesus: and them he left <sup>19</sup>  
there, and himself entered into the synagogue, and

---

it appears from Acts xxi. 27 that it was the practice of the Nazirites to attend for seven days in the temple before the completion of the vow. The preceding period of separation was of indefinite duration and was not necessarily spent at Jerusalem, though it often was so: Josephus mentions thirty days as a common period of separation (*J. W.* ii. 15, 1). The hair was shorn at the beginning and end of the period, so as to present that grown in the interval. As the conditions of the vow forbade intercourse for a time with Gentile Christians, Paul deferred its commencement till he had left Corinth and was about to embark.

This vow is a signal proof of Paul's readiness to become all things to all men for the gospel's sake. He had been driven to break altogether with the synagogue at Corinth, and had been recently prosecuted by the Jews for breach of the law, though without success. Yet he now lays this voluntary burden on himself, in order to appear at Jerusalem as a true Hebrew and a faithful disciple of Moses. For what purpose was this? evidently that he might retain the sympathy of the churches of the circumcision, and that they might know that the apostle to the Gentiles still paid homage to the law, and submitted to its rules. For next after the freedom of the Gentile churches the crying need of the Church at this time was unity between its two sections. He was even now foremost in the struggle for Christian freedom; but the greater his success, the more solicitous did he become to maintain intact the brotherhood between the uncircumcision and the circumcision.

19. His next care after cementing the alliance with the circumcision was to draw closer the union of the Pauline churches. For the Christians of Macedonia and Achaia were divided from the brethren in Asia Minor by the great province of Asia, and an apostle with the eye of a statesman could not but long to fill the gap in the continuous chain of Christian churches. Asiatic Greece offered also an exceptionally promising field for his mission; for it was full of populous cities, and the Asiatic Greeks, an active-minded and cultivated race, had already acquired much of the preliminary training of the synagogue from the considerable Jewish colonies there planted, and were otherwise by language and education specially accessible to his teaching. Once already he had planned to penetrate this province from the East; but the Spirit then overruled his purpose,

20 reasoned with the Jews. But when they asked him  
21 to abide longer time, he consented not; but bade  
them farewell, saying, I will return again unto you,  
22 if God will; and put to sea from Ephesus. And  
he landed at Caesarea, and went up and saluted  
23 the church, and went down to Antioch. And after  
he had spent a certain time there, he departed, and  
went through the Galatian country and Phrygia in  
order, strengthening all the disciples.  
24 Now a certain Jew named Apollos, an Alexandrian  
by birth, a learned man, came to stay at Ephesus;  
25 and he was mighty in the scriptures. This man  
had been instructed in the way of the Lord; and  
being fervent in the Spirit, he spake and taught  
diligently the things concerning Jesus, knowing only

---

sending him first across to Europe. He was now bent on a fresh effort to plant the standard of the cross at Ephesus, and landed there accordingly on his way to Jerusalem, to deliver a preliminary address and establish Aquila and Priscilla there as pledges of his own speedy return.

22. Under these circumstances he did not linger at Jerusalem; but after greeting the Church, and completing his vow, hurried on to the mother church at Antioch to report the result of his mission and secure their approval. From Antioch he proceeded overland to Ephesus, visiting by the way the four existing churches in South Galatia, and some others in Phrygia, which had been planted during his absence—perhaps Metropolis and Apamea, which were not far from the Pisidian Antioch, not Colossae, for that church was one of the fruits of his subsequent labours at Ephesus (Col. ii. 1).

24–28. The description of Apollos as a learned Alexandrian, mighty in the Scriptures, suggests that he had been trained in that famous school of Jewish theology to employ the resources of Greek as well as Hebrew philosophy and criticism in the interpretation of the Scriptures. Even after his conversion his special power was manifested in supporting the claims of Jesus from Messianic prophecy. Though his knowledge and teaching about Jesus was accurate to a certain extent, it was founded mainly on the baptism

the baptism of John: and he began to speak boldly <sup>26</sup> in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more perfectly. And <sup>27</sup> when he was disposed to pass into Achaia, the brethren encouraged him and wrote to the disciples to receive him: and when he was come, he helped them much, which had believed, through the grace given him: for he powerfully confuted the Jews, <sup>28</sup> and that publicly, shewing by the scriptures that Jesus was the Christ.

And it came to pass, while Apollos was at Corinth, <sup>19</sup> that Paul after passing through the inland parts came to Ephesus, and found certain disciples: and <sup>2</sup> he said unto them, Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether there was a Holy Ghost. And he said, Into what then were <sup>3</sup>

---

and teaching of John the Baptist: he had not yet received Christian baptism, nor known its spirit and power: probably he knew Jesus only in his earthly life, not as his risen and ascended Lord. His success at Corinth is testified in 1 Cor. iii. 4-6: he returned however after a time to Ephesus (comp. 1 Cor. xvi. 12).

**27. the brethren]** He could not have a better introduction at this time to the Corinthian church than that of Aquila and Priscilla with the church in their house.

2-7. The narrative of these twelve disciples follows immediately on the episode of Apollos; and their imperfect faith so closely resembles his that they may reasonably be regarded as either a fruit of his earlier teaching or in some way connected with him. They seem to have been accepted as members of the Church in virtue of their baptism without due inquiry as to its nature until Paul noticed their lack of spiritual gifts. They did not disclaim all knowledge of the Spirit, as the B. V. conveys (for John the Baptist had himself spoken expressly of Jesus baptizing with the Spirit), but stated that they did not so much as hear of him at their conversion.

ye baptized? And they said, Into John's baptism.  
 4 And Paul said, John baptized with the baptism of  
 repentance, speaking unto the people that they  
 might believe on him which should come after him,  
 5 that is, on Jesus. And when they heard, they were  
 6 baptized into the name of the Lord Jesus. And  
 when Paul had laid his hands upon them, the Holy  
 Ghost came on them; and they spake with tongues,  
 7 and prophesied: and the men were in all about  
 8 twelve. And he went into the synagogue,  
 and spake boldly for the space of three months,  
 discoursing and persuading them concerning the king-  
 9 dom of God. But when some were hardened and  
 disobedient, speaking evil of the Way before the

---

8.... Ephesus, once the city of Ionian Greeks and now the capital of a Roman province and seat of a proconsul, had become under the fostering care of Greek monarchs the principal emporium for the trade of Asia Minor. These kings, being also masters of Syria, had encouraged the settlement of a large Jewish colony in this as in other cities (*Jos. Ant.* xii. 3. 4), so that Paul found a synagogue there as a starting-place for his mission. The effect of his prolonged ministry there was not limited to the city, though he himself abode in Ephesus. He made it a centre for the diffusion of the gospel throughout Asiatic Greece by means of his disciples. In this way were founded the seven churches of the Apocalypse: the churches of the Lycus valley, mentioned in the Epistle to the Colossians, which exhibits his apostolic care for these churches, also owed their origin to his labours at Ephesus, though they had not seen his face in the flesh.

9. Greater publicity was given to the secession from the synagogue at Ephesus than at Corinth; for there he had merely withdrawn to an adjoining house, now he resorted to a lecture-hall, formerly occupied by a Greek sophist, one Tyrannus. Apparently he had now adopted this course as a settled policy for encountering Jewish opposition in every city, perhaps after consultation with the church of Antioch.

**the Way]** Christianity was so designated as early as the first persecution (ix. 2).

multitude, he withdrew from them, and separated the disciples, discoursing daily in the school of Tyrannus. And this continued for the space of two years; so 10 that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. And 11 God wrought special miracles by the hands of Paul: so that handkerchiefs or aprons even were 12 carried off from his body to the sick, and the diseases departed from them, and the evil spirits went out. But certain also of the strolling Jews, exorcists, 13 took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus, whom Paul preacheth. And 14 there were seven sons of one Sceva a Jew, a chief priest, which did this. And the evil spirit answered 15

---

10. The two years here specified seem to include the three months of synagogue preaching; for Paul left Ephesus about Pentecost in 56, and he cannot have arrived much earlier in the year 54, as he had previously sailed from Corinth to Caesarea and paid a hurried visit to Jerusalem and Antioch (see *Intr.* p. 29). The second clause also describes the whole effect of Paul's ministry there.

12. Apparently cures were wrought at a distance from Paul by the application of his garments; but the narrative gives no account of the circumstances under which they were wrought. The touch of Christ's garment was once effectual to heal, but it is clear that the garment had no virtue in itself apart from his conscious agency: and here it may be presumed that some direct exertion of Paul's will was put forth to heal.

13. Luke xi. 19 mentions Jewish exorcists, who cast out evil spirits. Jews are also mentioned as practising sorcery (Acts xiii. 6). But the professors of magical arts at Ephesus were probably votaries of Artemis for the most part, as special virtue was attributed to her shrines.

14. **a chief priest]** This designation was applied rather loosely to all priests who had a position of authority as members of the Sanhedrin or heads of courses.

15. The answer of the evil spirit makes a distinction between

and said unto them, Jesus I know, and about Paul  
16 I know; but who are ye? And the man in whom  
the evil spirit was leaped on them, and mastered  
both of them, and prevailed against them, so that  
they fled out of that house naked and wounded.  
17 And this became known to all, both Jews and Greeks,  
that dwelt at Ephesus; and fear fell on them all,  
and the name of the Lord Jesus was magnified.  
18 Many also of them that had believed came giving  
19 thanks, and reporting the deeds of those men. And  
a great number of them that practised curious arts  
brought their books together, and burnt them in the  
sight of all: and they counted the price of them, and  
20 found it fifty thousand pieces of silver. So by might  
of the Lord the word grew and prevailed.  
21 Now after these things were ended, Paul purposed  
in the spirit, when he had passed through Macedonia

---

Jesus and his servant Paul, as the form of adjuration had done. Jesus I know, and I know about Paul, *i.e.* about his preaching. The language does not express the same personal knowledge of Paul as of his Lord.

19. By *curious* are meant magical arts. The coin (drachma) employed in computing the value of the books was the equivalent in Greek currency to the Roman denarius, a silver coin somewhat less than a franc.

21. This verse sketches briefly but clearly the scheme of future action which Paul propounded before leaving Ephesus. It embraced first a visitation of the Greek churches in Europe, next a visit to Jerusalem, then a mission to Rome. He did not in fact reach Rome till four years later, and then only as a prisoner. But the purpose is notwithstanding regarded as a suggestion of the Spirit: just as in xx. 22, Paul declares himself bound in the Spirit to go forward to Jerusalem, whatever may betide him there, so here he is described as purposing in the Spirit. The three epistles of this year to the Corinthians and Romans further develop his motives and exhibit the far-reaching design which he had conceived. It embraced first the union of the Pauline churches in a joint scheme for the relief of



and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. And sending into 22 Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed for a while

---

Christian poverty in Palestine, then a mission to the farthest western bounds of the Roman Empire together with Rome itself. Having in the previous year sounded the Corinthian and Galatian groups, and received a favourable answer, he gradually expanded his design into a general contribution and representative deputation from all the churches he had planted in Greece and Asia Minor. The combination of these four important groups, Galatia and Asia, Macedonia and Achaia, in one joint manifestation of brotherly fellowship with the church of the circumcision was the climax of his apostolic labours in the East. It not only sealed the success of the gospel amidst the Greeks, but paved the way for a federation of all the churches, and gave promise of realising at last that magnificent conception of Christian unity which found expression in his epistle to the Ephesians. Hence his intense earnestness to be himself the bearer of this message of peace and love to the church of Jerusalem. Until he had set this seal to the union of the Eastern churches he did not feel free to enter on a mission to Rome and the West.

The most immediate call however upon the apostle came from the Corinthian and Macedonian churches; for the disorders in the church of Corinth had reached a height which seriously needed apostolic intervention, and his previous visit to Macedonia had been so quickly broken off everywhere by the violence of his adversaries that he had been unable to do more in person than open the gospel campaign, leaving to others the duty of following up and extending his work. His first plan had been to go into Macedonia by way of Corinth, crossing the Aegean Sea direct to that city, and to return in like manner through Corinth. But eventually he decided to write a previous letter of reproof to Corinth, and accordingly he delayed his visit till after his tour in Macedonia, which occupied several months (2 Cor. i. 15, 16, 23).

22. Timothy had instructions to proceed to Corinth eventually (1 Cor. iv. 17), but only in certain contingencies (1 Cor. xvi. 10): his first mission (it seems) was into Macedonia, and it appears from 2 Cor. i. 1 that he was still in Macedonia with Paul when that epistle was written. One object of his mission with Erastus, perhaps its principal motive, was to start the collection for the saints, which was habitually made before the coming of Paul (1 Cor. xvi. 2).

23 to preach in Asia. And at that time there  
 24 arose no small stir about the Way. For a certain  
 man named Demetrius, a silversmith, which made  
 silver shrines of Diana, brought no little business  
 25 unto the craftsmen; whom he gathered together  
 with the workmen of like occupation and said, Sirs,  
 ye know that by this craft we have our wealth.  
 26 And ye see and hear, that not alone at Ephesus,  
 but almost throughout all Asia, this Paul hath per-  
 suaded and turned away much people, saying that  
 27 they be no gods which are made with hands: and  
 not only is there danger that this our trade come  
 into disrepute, but even that the temple of the

23. *the Way*] Compare ix. 2.

24. The Ephesian Artemis (Diana) was a distinct goddess from her Hellenic namesake the virgin huntress and moon-goddess, being in fact an Oriental personification of Nature as the universal mother. Her temple, restored with great magnificence after its destruction by fire on the night of Alexander's birth, was one of the most famous in the world; and a stream of pilgrims resorted to it from motives of devotion or curiosity. A busy traffic in votive offerings sprang up in consequence; and the manufacture of shrines became an important industry. These shrines were models of the sanctuary, representing the goddess seated in her temple-chamber with attendant symbols. The majority were of marble and terra-cotta, and specimens of these still abound: they were used for dedication at home and in tombs as well as in the temple. The more valuable and ornamental specimens in silver have disappeared, probably on account of their intrinsic value. Demetrius was a master silversmith, probably head of a guild, who gave employment to many workmen under him. When the temple industries were threatened by the spread of Christianity, the silversmiths became the natural leaders of the heathen reaction, as the most skilful and best-paid artisans: the mercenary motives of the movement are almost cynically avowed, in spite of an affectation of pious zeal for the honour of the goddess.

25. *wealth*] Not riches, but comfort and well-being, according to its told English sense.

great goddess Diana be made of no account, and even that she be at the point to be brought down from her magnificence, whom all Asia and the world worshippeth. And when they heard this, they were filled<sup>28</sup> with wrath, and cried out, saying, Great is Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And<sup>30</sup> when Paul would have entered in unto the people, the disciples suffered him not. And certain also of<sup>31</sup> the chief officers of Asia, which were his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one<sup>32</sup> thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And some of the multitude<sup>33</sup>

---

27. **great**] This was the official title of the goddess, regularly used in addressing her: the craftsmen accordingly adopted it as a popular cry.

29. The theatre was often the regular meeting-place for the popular assembly in Greek cities; but this was a tumultuous gathering, who, failing to find Paul himself, hurried off two Christians to give account of their doctrine.

A Macedonian Aristarchus is mentioned in xx. 4 as a delegate from Thessalonica. (See also xxvii. 2.)

31. **chief officers**] A board of ten commissioners entitled Asiarchs was elected annually by the cities of Asia to defray the expense and superintend the management of the religious festivals and public games in honour of the emperor and the gods throughout the province. Eusebius, in relating the martyrdom of Polycarp, mentions one of them as presiding in the theatre (*Hist. Eccl.* iv. 15); and the theatre at Ephesus was probably under their charge. They belonged to the wealthiest class of provincials.

33. The object of the Jews in putting forward Alexander as spokesman was no doubt to dissociate themselves from the Christians. But their antagonism to idolatry was too notorious for the mob to listen.

instructed Alexander, the Jews putting him forward.  
 And Alexander beckoned with the hand, and would  
 34 have made defence unto the people. But when they  
 knew that he was a Jew, all with one voice about  
 the space of two hours cried out, Great is Diana of  
 35 the Ephesians. Howbeit the townclerk quieted the  
 multitude, and said, Men of Ephesus, what man is  
 there then that knoweth not how that the city of  
 the Ephesians is temple-keeper of the great Diana,  
 and of the image which fell down from heaven?  
 36 Seeing then that these things cannot be gainsaid, ye  
 37 ought to be quiet and to do nothing rash. For ye  
 have brought hither these men, which are neither  
 robbers of temples nor blasphemers of our goddess.  
 38 If therefore Demetrius and the craftsmen which are  
 with him have a matter against any man, the courts  
 are open, and there are proconsuls; let them implead  
 39 one another. Or if ye seek anything further, it shall  
 40 be settled in the lawful assembly. For we are in

---

35. The townclerk was probably the highest municipal authority. He had charge of the official documents of the city.

**temple-keeper]** Ephesus prided itself on the designation temple-keeper to Artemis, as did other cities connected with famous temples, though the term was originally applied to ordinary attendants on the temple.

37. The language of the townclerk, and the friendly warning of the Asiarchs before-mentioned, prove how little religious hostility had been hitherto roused by the Christian preaching among the upper class of Gentiles.

38. The grievance of the craftsmen was either matter for the courts of law to decide between the two parties, or for the regular assembly to legislate about. But the present gathering was thoroughly lawless; and the warning *there are proconsuls* was perhaps intended to remind them, not only that he administered justice, but that they were insulting the majesty of the Empire, which he represented.

danger to be accused of riot concerning this day's assembly, there being no man guilty by reason of whom we shall be able to give account of this course. And when he had thus spoken, he dismissed <sup>41</sup> the assembly.

And after the uproar had ceased Paul, having sent <sup>20</sup> for the disciples and exhorted them, took leave of them and departed for to go into Macedonia. And <sup>2</sup> when he had gone over those parts, and had given them much exhortation, he went into Greece; and <sup>3</sup> spent three months: and a plot being laid against him by the Jews, when he was about to put to sea for Syria, he determined to return through Macedonia. And there accompanied him as far as Asia Sopater <sup>4</sup>

---

1, 2. Paul wrote to the Corinthians that he should tarry at Ephesus until Pentecost (1 Cor. xvi. 8), but he seems to have hastened his departure in consequence of the riot, which alarmed the authorities for the peace of the city. It appears incidentally that he left Ephesus soon after that epistle was written, for, though the letter called for an immediate reply and produced a sincere penitence which must have sought expression without needless delay, he did not receive the answer before he arrived in Macedonia, and did not even expect it till he reached Troas: probably therefore he left Ephesus before Pentecost. As he spent three months of the next winter only at Corinth, the mission to Macedonia appears to have absorbed more than six months. The language in which he described it at the time gives an impression of its extent and thoroughness, *round about even unto Illyricum I have fully preached the gospel* (Rom. xv. 19).

4, 5. Hitherto Paul has travelled with one or two companions only. Here a detailed list is given of seven Christians, besides the author, who accompany him to Jerusalem. The prominent mention in several cases of the churches to which they belonged indicates that they were representatives chosen by the churches to carry their bounty to Jerusalem. (See note on xix. 21.) At the head of the list, as invested with some special precedence, stands Sopater of Beroea, though his church was one of the smallest. It may reasonably be inferred that he was the Christian appointed by the churches as a body to travel with Paul in charge of the fund (2 Cor. viii. 19). No

the son of Pyrrhus, of Beroea; and of the Thessalonians Aristarchus; and Secundus, and Gaius of Derbe, and Timothy. But as for those of Asia, Tychicus and  
 5 Trophimus, they had come, and were waiting for us  
 6 at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas within five days; where we abode seven

---

mention is made in this list of the Achaian or Galatian churches, though both were contributors: but Gaius of Derbe and Timothy belonged to the latter group; and Secundus, who is otherwise unknown, may well have represented the former. As far as Philippi these deputies alone accompanied Paul: at Philippi the author joined them, and from that time he speaks of the deputation in the first person plural, and identifies himself with them throughout as a colleague. As he before distinctly associated himself with the mission to Macedonia, and abode at Philippi for the purpose, it may be reasonably conjectured that he was representative of that church, which had thrown itself with characteristic liberality into this scheme (2 Cor. viii. 1), but finds otherwise no place in the text. At Troas the deputation was completed by the addition of Tychicus and Trophimus. Both these were probably Ephesians, Trophimus certainly was; but they came as representatives of the whole Asiatic group, and are so designated. According to the original plan, they were to have been picked up at Ephesus after crossing from Corinth, but Troas had now been chosen as the most convenient starting-point for the voyage to Syria.

**Sopater]** This may be the Sosipater who was with Paul at Corinth (Rom. xvi. 21). He is otherwise unknown.

**Aristarchus]** This is probably the Aristarchus mentioned in xix. 29 and xxvii. 2.

**Gaius]** The local designation of *Derbe* is probably added to distinguish him from other Christians of the same name, e.g. Gaius the Macedonian in xix. 29, Gaius of Corinth in Rom. xvi. 23.

Tychicus was afterwards an active agent of the apostle (Eph. vi. 21, Col. iv. 7, 2 Tim. iv. 12, Tit. iii. 12).

**6. within]** The five days include probably some time spent at Neapolis; the whole time between Philippi and Troas is here reckoned, not merely the sea-voyage: a previous crossing took but two days.

Some stay at Troas was unavoidable as a vessel had to be pro-

days. And upon the first day of the week, when we were gathered together to break bread, Paul 7 was discoursing with them, being about to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber, where we were gathered together. And there sat in 8 the window a certain young man named Eutychus, who 9 becoming oppressed with deep sleep as Paul discoursed, and being still more overcome with the sleep, fell down from the third story, and was taken up dead. And Paul went down, and fell on him, and embracing him 10 said, Make not this ado; for his life is in him. And when he had gone up, and had broken the bread, 11 and eaten, and had talked with them a long while, even till break of day, he so departed. And they brought the lad alive, and were not a little comforted. 12

But we, going before to the ship, put to sea for Assos, there intending to take in Paul: for so 13

---

cured and equipped for the long coasting voyage, but it was prolonged to seven days to enable the apostle to complete his ministry at Troas. He had hurried away from this place reluctantly the year before (2 Cor. ii. 13), and lingered now to the last possible moment. It formed an important link of communication between Macedonia and Asia Minor.

7. The reference in 1 Cor. xvi. 2 to the first day of the week as the regular time for collecting church alms suggests that the Pauline churches had already adopted that as their special day of meeting in place of the Jewish Sabbath. On breaking of bread see ii. 42, 46.

9-12. The account of Eutychus' fatal accident and revival is singularly precise and graphic, besides resting on the authority of an eye-witness; for the author was present. The reality of the miracle can only be questioned by impeaching his veracity or his competence. The action of Paul in raising Eutychus to life reproduces that of Elijah and Elisha.

13-17. From Troas to Patara the party, now nine in all, charter a coasting vessel to be at their own disposal. As it had to round the

had he appointed, intending himself to go by land.  
 14 And as he came to meet us at Assos, we took him  
 15 in, and came to Mitylene. And we sailed away thence,  
 and landed the following day over against Chios; and  
 the next day we touched at Samos; and the day  
 16 after we came to Miletus. For Paul had determined  
 to sail past Ephesus that he might not have to spend  
 time in Asia: for he was hastening, if it were possible  
 for him, to be at Jerusalem the day of Pentecost.  
 17 And from Miletus he sent to Ephesus, and called  
 18 to him the elders of the church. And when they  
 were come to him, he said unto them,

---

promontory Lectum before entering the channel between Lesbos and the mainland, Paul saved some hours by going to Assos overland. Thence their course took them past the islands Lesbos, Chios, and Samos to Miletus in Northern Caria, which was a day's journey to the south of Ephesus. The gathering of the elders there must have involved two or three days' delay, but probably less than it would have cost to work into the bay and out again. Nor would the apostle have found it easy, when once at Ephesus, to tear himself away at once.

17. **elders**] The functions of the elders are clearly reflected in the address. They had been constituted the local centre of authority and influence with apostolic sanction, commissioned by the Spirit to watch over the whole social and religious life of the community. They combined pastoral duties with the responsibility of government and discipline. The daily care of the Church devolved on them in the absence of the apostle.

18-35. No other address of the apostle to a Christian audience is reported in the Acts. The occasion too was one of the deepest personal interest to speaker and hearers alike. For he was encountering certain danger at Jerusalem, was afterwards bound on a distant mission which might involve years of absence, and was bidding farewell to devoted friends and fellow-labourers, who were to fill his place in a beloved church. The address is therefore intensely personal and eminently characteristic of the speaker. It closely resembles in tone and spirit the most personal passages of his epistles, breathing the same readiness to suffer all things for the



You know from the first day that I took ship for Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with 19 tears, and with trials which befell me by the plots of the Jews: that I shrank not from declaring unto 20 you aught that was profitable or teaching you, publicly and from house to house, testifying both to Jews and 21 Greeks repentance toward God, and faith toward our Lord Jesus. And now, behold, I go bound in the 22 Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost 23 testifieth unto me in city after city, saying that

---

gospel's sake, the same devoted love and care for his children in the faith, the same spirit of self-sacrifice. The language is simpler however, either because it was spoken, not written, or because it is a mere summary of the actual speech delivered.

The apostle presents his own life to his hearers as a model for their imitation, not (as is the case throughout 2 Cor.) in reply to personal attacks, or for the sake of vindicating his ministry. He reminds them that he had been a humble servant to Christ and faithful minister to the Church: 'neither fear nor favour had deterred him from preaching the whole gospel of repentance and faith, though beset with dangers, and now doomed to bonds. For the ministry was more precious to him than life. Let them now watch against the coming dangers of Christ's flock, as he had watched night and day with tears.' He finally commends them to God with a farewell warning against a selfish or covetous spirit, enforced by the remembrance of his own labour with his hands, that the Church might not be burdened nor the poor go in want.

**22. bound in the Spirit]** So xix. 21 spoke of Paul as purposing in the Spirit. The antithesis between the bonds of the Spirit and the material bonds awaiting him seems intentional. For one already bound in the Spirit those bonds had no terror: the warnings which met him from city to city (this may refer to Corinth, Thessalonica, Philippi, or Troas) had no weight against the inner voice of the Spirit bidding him go forward. His resolute determination to face imprisonment or death in conducting this deputation to Jerusalem shows his sense of its importance. (See note on xix. 21.)

24 bonds and afflictions await me. But I hold not my life of any account or precious unto myself, so that I may fulfil my course, and the ministry which I received from the Lord Jesus, to testify the gospel 25 of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the 26 kingdom, shall see my face no longer. Wherefore I testify unto you this day, that I am pure from 27 the blood of all men. For I shrank not from declaring 28 unto you all the counsel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you overseers, to feed the church of God, which he purchased with the blood 29 of his own son. I know that after my departing shall grievous wolves enter in among you, not sparing

---

25. **no longer**] The B. V. *no more* conveys a false impression that he was to return no more ; but the real statement of the apostle is that he was to remain no longer in these regions of Greece and Asia Minor, where he had spent the greater part of his last ten years ; in the same strain he wrote to the Romans in the previous winter that he hoped to come to them *having no more place in these parts* (Rom. xv. 23).

28. **overseers**] The Greek term *episcopos* denoted a superintendent in the widest sense of the word. It cannot here denote an ecclesiastical title as it did a few years later in Phil. i. 1 ; for the context is referring not to the title of an office but to the duties incumbent on the elders. But this passage makes a considerable step towards the ecclesiastical usage by applying the term to the spiritual functions with which the Spirit had invested these elders.

**purchased...**] This passage has suggested the words of ancient collects, which are reproduced in the Ember Collect, *who hast purchased to thyself an universal Church by the precious blood of thy dear Son.*

29. The imagery is borrowed from the words of Christ in Matt. vii. 15. It is an instructive proof of the free intercourse that prevailed throughout the primitive Church that the principal source from which heresies were apprehended was from abroad.

the flock; and from among your own selves shall 30  
men arise, speaking perverse things, to draw away  
the disciples after themselves. Therefore watch, 31  
remembering that by the space of three years I ceased  
not to admonish every one night and day with tears.  
And now I commend you to God, and to the word 32  
of his grace, which is able to build you up, and to  
give you your inheritance among all them that are  
sanctified. I coveted no man's silver, or gold, or 33  
apparel. Ye yourselves call to mind that these hands 34  
ministered unto my necessities, and to them that were  
with me. In all things I gave you an example, how 35  
that so labouring ye ought to help the weak, and  
to remember the words of the Lord Jesus, how he  
himself said, It is more blessed to give than to  
receive.

And when he had thus spoken, he kneeled down, 36  
and prayed with them all. And they all wept sore, 37  
and fell on Paul's neck, and kissed him, sorrowing 38  
most of all for the word which he had spoken, that

---

31. **three years]** The stay at Ephesus lasted two years; a third year had since been spent on the coasts of the Aegean, and some at least of his hearers had been with him during that year.

32. The figure of an inheritance among the saints recurs in xxvi. 18 and often in the Epistles.

33-35. At Corinth Paul made it his boast in Christ to preach the gospel for nought, though justly entitled to maintenance as an apostle (1 Cor. ix., 2 Cor. xi. 7-12); he accepted however without scruple contributions from former converts. He wrought there with his hands for his support: it appears that he did the same at Ephesus, probably with Aquila and Priscilla as before. By this practice he at once gave an example of disinterested zeal and honest work, and was enabled to relieve the destitute.

35. **It is more blessed ...]** The stress laid on relief of the poor in the primitive Church led perhaps to the preservation of this saying, though not recorded by the evangelists.

they should behold his face no longer. And they brought him on his way unto the ship.

21 And when it came to the point that we tore ourselves away from them, and put to sea, we came with a straight course unto Cos, and the day following unto 2 Rhodes, and from thence unto Patara: and finding a ship crossing over unto Phoenicia, we went 3 aboard and put to sea. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed for Syria, and landed at Tyre: for there the 4 ship was to unlade her burden. And finding out the disciples, we tarried there seven days: and they said to Paul through the Spirit, Do not go aboard 5 to go to Jerusalem. And when it proved that the days furnished us, we departed and went our way; and they all with wives and children brought us on our way, till we were out of the city: and we 6 kneeled down on the beach and prayed: and after bidding each other farewell, we went on board the 7 ship and they returned home. And we having finished our voyage from Tyre, landed at Ptolemais, and saluted the brethren, and abode with

---

38. no longer] See note on r. 25.

Miletus, once a famous port, was now some little distance from the sea in consequence of the delta formed round the mouth of the Maeander.

1. The north-west winds which prevailed along that coast carried them speedily by way of Cos and Rhodes to Patara. Here they were on the main track of vessels sailing from the west to Phoenicia, and secured places in one bound for Tyre. The only landmark on their voyage thither was the south-west coast of Cyprus on their left.

4. Paul did not regard the warning at Tyre as a prohibition of the Spirit, but rather like the earlier and later revelations as an intimation of personal risk.

them one day. And on the morrow we departed, 8  
 and came unto Caesarea: and we entered into  
 the house of Philip the evangelist, which was one  
 of the seven, and abode with him. Now this man 9  
 had four daughters, virgins, which did prophesy.  
 And as we stayed on there some days, there came 10  
 down from Judaea a certain prophet, named Agabus.  
 And coming to us, and taking up Paul's girdle, he 11  
 bound his own feet and hands, and said, Thus saith  
 the Holy Ghost, So shall the Jews bind at Jerusalem  
 the man that owneth this girdle, and shall deliver  
 him into the hands of the Gentiles. And when we 12  
 heard these things, both we, and they of that place,  
 besought him not to go up to Jerusalem. Then 13  
 answered Paul, What do ye, weeping and breaking  
 down my heart? for I am ready not to be bound  
 only, but also to die at Jerusalem for the name of the

---

8. Philip's arrival at Caesarea has been noted in viii. 40. He had now made it his permanent home. Whether he continued his missionary labours is not known: his success in Samaria sufficiently accounts for the title *evangelist*. Eph. iv. 11 distinguishes evangelists from *apostles* and *prophets*, as inferior to them in the special gifts of the Spirit, and from *pastors* and *teachers* as engaged in extraordinary work of conversion. Timothy wrought the work of an evangelist within the sphere of the apostle Paul (2 Tim. iv. 5) as Philip within that of the Twelve. The application of the term to missionary work continued to the time of Eusebius (*H. E.* iii. 37).

10. The delay at Caesarea may be accounted for by the necessity of communicating the arrival of this important deputation to Jerusalem beforehand, or providing for their entertainment by the way.

As the prophet Agabus mentioned in xi. 28 came from Jerusalem, he is probably the same as the one here mentioned, though the identity is not noticed in the text.

11. The danger was more distinctly localised in Jerusalem than the B. V. suggests: it was there that the threatened bonds awaited him: by turning back from that city he might yet be safe.

<sup>14</sup> Lord Jesus. And when he would not be persuaded,  
 we ceased, saying, The will of the Lord be done.  
<sup>15</sup> And after those days we made ready our baggage,  
<sup>16</sup> and went on our way up to Jerusalem. And there  
 went with us also certain of the disciples from  
 Caesarea, to bring us to the house of one Mnason  
 of Cyprus, an old disciple, with whom we should lodge.  
<sup>17</sup> And when we were come to Jerusalem, the brethren  
<sup>18</sup> received us gladly. And the day following Paul  
 went in with us unto James; and all the elders  
<sup>19</sup> were present. And when he had saluted them, he

---

15, 16. An ancient variation of the text suggests that the house of Mnason was on the way, not at Jerusalem; and circumstances confirm the probability. The journey to Jerusalem (sixty-eight Roman miles) required two days at least, and the Christians of Caesarea were sure to know where to seek Christian hospitality on the way. But at Jerusalem the party were the guests of the Church.

17. The leisurely proceedings of the party since reaching Tyre indicate that they had then plenty of time to arrive before Pentecost. The notes of time lead to the same conclusion. For at Philippi they had fifty days before them: allowing for three days' halt at Miletus they reached Patara in twenty-two days. Again, allowing two days for the journey from Caesarea to Jerusalem, only twelve were spent between the landing at Tyre and the arrival at Jerusalem, besides those at Caesarea. There remains therefore an ample margin out of the fifty days for the voyage from Patara to Tyre and the stay at Caesarea. The presence of Jews from Asia in Jerusalem further indicates that it was near the time of the feast.

In spite of the disastrous result of this visit to the apostle personally, it succeeded perfectly in its effect on the Church. The deputation, consisting in part of Gentile Christians, was cordially welcomed by the brethren: the elders under the presidency of James gave them a public reception, at which the offerings of the Pauline churches were no doubt presented: they glorified God at the success of the gospel among the Gentiles: they fully recognised the real loyalty of Paul to the law, and suggested means by which he might soften the prejudices of the unbelieving Jews.

18. James] See notes on xii. 17 and xv. 13.

recounted one by one the things which God had wrought among the Gentiles by his ministry. And <sup>20</sup> they, when they heard, glorified God: and they said unto him, Thou seest, brother, how many thousands there are that have believed among the Jews; and they are all zealous for the law: and they have been <sup>21</sup> informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. What is it therefore? they <sup>22</sup> will certainly hear that thou art come. Do therefore <sup>23</sup> this that we say to thee: We have four men which have bound themselves under a vow: these take, and <sup>24</sup> purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things that they have

---

20-22. The correct text distinguishes *those that have believed* from *the Jews*, a term applied throughout the Acts to the unconverted exclusively. It is important to note that the two next verses refer to the unconverted alone. The Jewish Christians were indeed all zealous for the law, but the false reports about Paul were circulated amongst the unbelieving only. *They* it was of whom James said they would certainly hear of Paul's coming. The brethren had already welcomed him with joy, but the events at Corinth and Ephesus had embittered the Jews more than ever against him.

23-26. The vow here recorded resembled probably that which Paul had himself undertaken (xviii. 18). But the commencement of the vow only is there related, here some details of the consummation. Men of wealth were in the habit of displaying their zeal for the law by bearing the charges of Nazirites, and it seems to have been the established custom that they should present themselves in the temple with those whose charges they bore on seven successive days.

24. The insertion of '*orderly*' in the B. V. gives a false colour to the charge against Paul, who was not accused of disorderly conduct, but of bringing circumcision into contempt by treating Gentiles as clean.

been informed of thee; but that thou thyself also  
25 so walkest as to keep the law. But as touching the  
Gentiles which have believed, we wrote determining  
that they should keep themselves from things sacri-  
ficed to idols, and from blood, and from what is  
26 strangled, and from fornication. Then Paul took  
the men, and the next day purifying himself with  
them entered into the temple, to notify the fulfilment  
of the days of purification, until the offering had been  
offered for every one of them.

27 And when the seven days were almost completed,  
the Jews from Asia beheld him in the temple and  
began to stir up all the multitude; and laid hands  
28 on him, crying out, Men of Israel, help: This is  
the man that teacheth all men everywhere against  
the people, and the law, and this place: and further  
brought Greeks also into the temple, and hath defiled  
29 this holy place. For they had seen before with him  
in the city Trophimus the Ephesian, whom they sup-  
30 posed that Paul had brought into the temple. And  
all the city was moved, and the people ran together:  
and they laid hold on Paul, and dragged him out of the  
31 temple: and straightway the doors were shut. And  
as they sought to kill him, tidings went up to the  
chief captain of the band, that all Jerusalem was astir.

---

29. Trophimus the Ephesian was evidently a Gentile convert: he has been already named as one of the deputies from the churches of Asia.

30. The closing of the doors was a natural precaution after the uproar within the temple and violent expulsion of worshippers.

31. Where the B. V. speaks of the *band* and *chief captain*, the Greek text indicates by precise military terms a Roman *cohort* and *military tribune*. This cohort formed the garrison of the tower



And forthwith he took soldiers and centurions, and<sup>32</sup> ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. Then the chief captain came near and laid hold on<sup>33</sup> him, and commanded him to be bound with two chains, and began to inquire who he was, and what he had done. And some cried one thing against him,<sup>34</sup> some another, among the multitude: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And<sup>35</sup> when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying<sup>36</sup> out, Away with him. And as Paul was<sup>37</sup> about to be brought into the castle, he saith unto the chief captain, May I say somewhat unto thee? And he said, Dost thou know Greek?

---

Antonia which commanded the temple and its courts, and its commander was responsible for the peace of Jerusalem in the absence of the procurator. Special vigilance was exercised during the great feasts on account of the religious excitement and concourse of Jews from abroad.

33-40. Josephus mentions an Egyptian impostor who gathered a multitude of adherents on the Mount of Olives by promises that the walls of Jerusalem would fall down before them. They were dispersed by the Roman soldiery with great slaughter, but he escaped (*Ant.* xx. 8. 6; *J. W.* ii. 13. 5). The chief captain is led by the sudden outburst of indignation against Paul to confound him with the Egyptian, and secures him as a prisoner. Paul's language and bearing produce a favourable effect upon him; but the fresh outburst of rage evoked by his speech, which was itself unintelligible to the Roman, revives his suspicion that he was a dangerous character. The flight of steps leading up directly from the courts of the temple to the fortress outside the building offered a convenient position for addressing the multitude below.

36. **Away with him]** This had been the outcry against Jesus (*Luke* xxiii. 18): it was repeated after Paul's address.

- 38 Thou art not then the Egyptian, which before these days moved sedition, and led out into the wilderness the four thousand men of the Assassins.
- 39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give
- 40 me leave to speak unto the people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when they were much quieted, he spake unto them in the Hebrew language, saying,
- 22 Brethren and fathers, hear ye my defence which I now make unto you.
- 2 And when they heard that he spake unto them in the Hebrew language, they kept the more quiet; and he saith,
- 3 I am a Jew, born in Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, trained in strict observation of the law of our fathers, being

39. Paul refers to his city Tarsus with just pride; for it was not only the capital of Cilicia and a free city, but its schools of literature and philosophy ranked next to those of Athens and Alexandria amidst Greek universities.

40. The gesture by which Paul appealed for a hearing had a considerable effect in stilling the outcry; but his use of the Hebrew language had more, for though Greek was commonly spoken and understood in Jerusalem, the national party clung to Hebrew as the language of a genuine Israelite. By Hebrew is meant the later dialect, often called Aramaic, which had superseded the Biblical Hebrew as the current language of Palestine.

3-21. Paul recites the facts of his life, as his best vindication. Born a Jew, trained in Jerusalem under the most famous doctor of the law, and in strict observance of its requirements, he had proved his zeal by persecuting Christians to death, till the voice of Jesus from heaven arrested him: the same Jesus also had commissioned him, when the Jews would not hear him, to go far off to the Gentiles. At this point he was interrupted by an outburst of rage.

zealous for God, even as ye all are this day; for <sup>4</sup> I persecuted this Way unto death, binding and delivering into prisons both men and women. As <sup>5</sup> also the high priest doth bear me witness, and all the estate of the elders: from whom I received letters also unto the brethren, and was on my way to Damascus, to bring them also who had gone there bound unto Jerusalem, for to be punished. And it <sup>6</sup> came to pass that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying <sup>7</sup> unto me, Saul, Saul, why persecutest thou me? And <sup>8</sup> I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, <sup>9</sup>

---

4. **this Way]** See note on ix. 2.

5. The appeal to the testimony of the high priest and Sanhedrin was justified by the fact that Saul carried official letters from them to the synagogues of Damascus.

The Greek text here indicates that the Christians whom it was proposed to bring bound to Jerusalem were refugees, not citizens of Damascus. This explains one of the harshest features of the mission. The synagogues were probably urged to deal with citizens, but refugees only were to be handed over. The language of xxvi. 11, *I persecuted them unto strange cities*, corresponds with this view.

6. The previous history made no definite mention of the hour. Here, and in xxvi. 13, Paul, speaking before unbelievers, notices for their better assurance of the reality of the vision that it was at mid-day.

8. **of Nazareth]** This designation of Jesus was omitted in the previous history. The addition must have come home to Saul's conscience, for this was the opprobrious term which he had hitherto applied to Jesus (see xxvi. 9), and which was still in use amidst his present hearers.

9. It is here stated that the rest of the party did not hear the

but they heard not the voice of him that spake to  
 10 me. And I said, What shall I do, Lord? And the  
 Lord said unto me, Arise, and go into Damascus:  
 and there it shall be told thee of all things which  
 11 are appointed for thee to do. And when I could  
 not look upon them for the glory of that light, being  
 led by the hand of them that were with me, I came  
 12 into Damascus. And one Ananias, reported a devout  
 man according to the law by all the Jews which  
 13 dwelt there, came unto me and stood over me  
 and said, Brother Saul, look up and receive sight.  
 And in that very hour I looked up on him and  
 14 saw. And he said, The God of our fathers hath  
 prepared thee to know his will, and to see the  
 Righteous One, and to hear a voice from his mouth,  
 15 telling thee that thou shalt be his witness unto all  
 16 men of what thou hast seen and heard. And now  
 why tarriest thou? Arise, and be baptized, and wash

---

voice. In ix. 7 it is stated that they did hear the sound of the voice; but the natural inference from the narrative is that they gathered no distinct meaning from it. There is therefore an apparent contradiction, but a substantial agreement. (See note on ix. 3 for comparison of the three accounts.)

12. The interview with Ananias assumes a new aspect in this address. The previous narrative presented him as a Christian coming in the name of the Lord Jesus; this as a devout Jew, speaking in the name of Jehovah, and designating Christ as the Righteous One: the summons to baptism is the only distinct indication of his faith. The two characters are not altogether inconsistent; but it is a conspicuous instance of the freedom with which Paul adapted his language to his audience.

13. The B. V. *Receive thy sight* gives an imperfect impression of the language used. Ananias really summoned Saul to an act of faith, *look up*, which contained an implicit promise that he should recover his sight, but demanded a preliminary effort of faith on his own part.

away thy sins, calling on his name. And it came 17  
to pass, when I had returned to Jerusalem, that while  
I prayed in the temple I fell into a trance, and saw 18  
him saying unto me, Make haste and get thee quickly  
out of Jerusalem, because they will not receive wit-  
ness from thee concerning me. And I said, Lord, 19  
they know that I imprisoned and beat in every  
synagogue them that believed on thee: and when 20  
the blood of Stephen thy witness was shed, I was  
indeed myself standing by, and approving, and keep-  
ing the garments of them that slew him. And he 21  
said unto me, Go thy way: for I will send thee  
away far hence unto Gentiles. And they 22  
gave him audience unto this word, and then lifted  
up their voice, and said, Away with such a fellow  
from the earth, for it was not fit that he should  
live. And as they cried out and threw off their 23  
garments, and cast dust into the air, the chief 24

---

17-21. The bitter animosity of the Jews against Saul as a renegade is recorded in ix. 29, but not the appearance of the Lord, which belongs to his personal history.

20. Through the sacredness of blood the Hebrew scriptures taught the sanctity of human life. Innocent blood spilt upon the ground left an abiding curse on the very land itself until atonement had been made. Paul never forgot the guilt he had incurred by the blood of Stephen, even after he had found forgiveness in Christ.

**witness]** This word has a special force here in connexion with v. 18. When Stephen was *witness* of Christ, Saul was a party to his death: now that he himself bears *witness*, the Jews will not receive it.

**approving]** The B. V. *consenting* is quite inadequate to express Saul's entire approval of the martyrdom.

21. **Gentiles]** Not *the Gentiles*. Gentiles are here contrasted with Jews as a class: since Jews refused to listen, his mission was to Gentiles, as such.

24. The summary punishment of provincials accused of disorder

captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know for what cause they cried  
25 so against him. But as they tied him up for the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a  
26 Roman, and uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man  
27 is a Roman. And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said,  
28 Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said,  
29 But I have been so born. Straightway then they

---

by Roman magistrates without form of trial has been already exemplified at Philippi. The preparation for scourging is here graphically presented: the victim was laid upon a post, his hands stretched out above his head, and wrists and ankles securely fastened.

25. Roman law gave stringent protection to citizens against personal maltreatment by an unlimited right of appeal, to the People of old, and now to the Emperor. But in practice this was largely subordinated in imperial times to military law. Prisoners like Paul, for instance, were habitually chained to a soldier for safe custody, while awaiting trial, at the discretion of the officer in charge.

28. Paul did not inherit Roman citizenship by his birth as a citizen of Tarsus (for it was not a Roman colony), but in some other way. It had probably been conferred on one of his ancestors for services rendered to the State. The corrupt intrigues of the imperial court fostered so considerable a traffic at this time in the franchise that purchase was easy for the chief captain. False claims were rare, being easily exposed and severely punished.

29. The chief captain had laid himself open to a serious charge by so far siding with a Jewish mob as to bind a Roman citizen without valid charge. This explains his extreme care for the prisoner's safety, and his subsequent pretence that he had interfered for his rescue as a citizen.

departed from him which were to have examined him; and the chief captain also was afraid, when he knew that he was a Roman, and that he had bound him.

And on the morrow, desiring to know the cer- 30  
tainty whereof he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to assemble, and brought Paul down, and set him before them.

And Paul fastening his eyes on the council, said, 23

Brethren, I have lived in all good conscience before  
God until this day. And the high priest Ananias 2  
commanded them that stood by him to smite him  
on the mouth. Then said Paul unto him, God shall 3

---

30. The reference to the Sanhedrin became a necessity when the true nature of the charge against Paul was ascertained. It was purely a religious question on which the Sanhedrin must be consulted.

1. Attempts have been made to explain Paul's intent scrutiny of the Sanhedrin by a supposed weakness of sight : of which there is however no sufficient proof. Nor is the history here noting a habitual feature, but an act peculiar to the occasion. He had good reason for scrutinising the temper of his audience. For the risk of which James had warned him, of reviving the slumbering animosity of the Jews against the churches of Palestine, was now imminent. The direct issue on which the verdict was likely to turn was his admission of uncircumcised converts to the social and religious privileges of Israel, which the Church had sanctioned, but the Sanhedrin were certain to condemn. His only hope of evading an adverse verdict was to direct attention to other Christian doctrines on which he might enlist the sympathy of Pharisees. His successful appeal to a section of the court is a striking instance of the care with which he watched, and adapted himself to the temper of his hearers.

2. Ananias, son of Nebedæus, had been high priest some years : he had been so seriously implicated in the disorders of Cumanus' time that he was sent to Rome for trial, but had been acquitted and restored (*Jos. Ant.* xx. 5. 2 and 6. 2).

smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest  
 4 me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest?  
 5 And Paul said, I wist not, brethren, that it was the high priest: for it is written, Thou shalt not  
 6 speak evil of a ruler of thy people. But when Paul perceived that the one part were Sadducees

---

5. It has been argued with great force that Paul could not fail to recognise the person of the high priest, since he presided in the Sanhedrin in his official robes. But the real meaning of his apology is that he did not know who the speaker was. He had heard the words, and was provoked by their intemperate violence into an angry retort, but did not know from whom they proceeded. The kindred phrase *whited sepulchres*, in Matt. xxiii. 27, suggests that *whited wall* was a proverbial expression contrasting an outward parade of judicial dress with an unjust and insolent spirit. The quotation is from Ex. xxii. 28.

6-9. The main body of Paul's defence is not reported, only one sentence, which produced a collision with the high priest, and another which enlisted the support of the Pharisees. The first appears to be the actual opening; the second is detached from its context. No practised orator would have thrown out at once so abrupt an appeal to partisan zeal: it is evidently torn from a previous context of which it formed a climax. The language of his supporters in v. 9 supplies a clue to his actual line of defence. He had evidently pleaded the voice of the risen Jesus as his justification before the Sanhedrin, as he did before the multitude and before Agrippa; and had used it as an argument for the Resurrection, as he did before the king. Now the Pharisees believed in a resurrection, and in voices from heaven, though not in the risen Jesus, and their broken sentence expresses just that amount of hesitating support to the speaker. This would be the more readily accorded if he had before dwelt, as he had on those two occasions likewise, upon his Pharisaic birth and training.

Paul nowhere else identifies his present faith with that of Pharisees; for Phil. iii. 5 refers to his earlier antecedents. The context explains the meaning of this plea: Christians and Pharisees alike believed in an unseen world of spirits, in the prophets, in the Messiah whom they foretold, and in the Resurrection. He claimed



and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And as he so spake, there 7 arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For 8 Sadducees say that there is no resurrection, neither angel, nor spirit: but Pharisees confess both. And 9 there arose a great cry: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit spake to him, or an angel? And when there arose a great 10 dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle. And 11 the night following the Lord stood over him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome. And when it was day, the Jews 12

---

therefore to be true to the faith of his fathers, and to the spirit of the law, and so a truer Pharisee than those who usurped the name.

8. The faith of the Sadducees is well described by negations; for though they accepted the worship of Jehovah and strictly enforced the law, both moral and ceremonial, as a basis of practical government, they had no faith in spiritual religion or an unseen world (comp. note on iv. 1).

10. The Sanhedrin met in the temple buildings, and as Paul was a Roman prisoner, though not in bonds at the moment, and a Roman citizen, there was doubtless an escort in charge who would promptly report any disturbance to the castle.

11. Hitherto the plans for conciliating the Jews, and Paul's hope of starting on his mission to the west, had issued in utter failure. The vision of his Lord was the first ray of much-needed light.

12.... Assassination was a common weapon of the Jewish Zealots in the last troubled years of the national existence. Religious

banded together and bound themselves under a curse, saying, that they would neither eat nor drink till they  
13 had killed Paul. And they were more than forty  
14 which made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, to taste nothing until we  
15 have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would determine his case more exactly: and we, or ever he come near, are  
16 ready to slay him. But Paul's sister's son heard of their lying in wait, and he came and entered into  
17 the castle, and told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something  
18 to tell him. So he took him, and brought him to the chief captain; and he saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say  
19 to thee. And the chief captain took him by the hand, and went aside with him, and inquired of

---

leaders resorted to it the more readily as the Sanhedrin had no power of life and death. There had been secret intrigues to procure the murder of Jesus and Lazarus (John xi. 53, xii. 10), as now of Paul, to all which members of the council were privy.

This was a traditional form of Hebrew curse (comp. 1 Sam. xx. 13 and 1 Kings ii. 23), by which a man devoted himself before God as *anathema*, i.e. an offering unto death, if he failed to fulfil his pledge.

16. As Paul belonged to a family of Pharisees who sent him to Jerusalem for education in the most famous Pharisaic school, it is not unlikely that his nephew was in like manner attending the Pharisaic schools in Jerusalem. There is nothing to suggest that he was a Christian: he was, in fact, much more likely to gain information as a Jewish student than as a Christian.

him privately, What is that thou hast to tell me? And he said, The Jews have agreed to desire of thee, <sup>20</sup> that thou shouldest bring down Paul to-morrow unto the council, as though thou mightest learn somewhat more perfectly concerning him. Do not thou <sup>21</sup> therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor drink till they have slain him: and now are they ready, looking for the promise from thee. So the <sup>22</sup> chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me. And he called unto him two of the centurions, <sup>23</sup> and said, Make ready two hundred soldiers to go as far as Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: and he bade them provide beasts, that they <sup>24</sup> might set Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter after <sup>25</sup> this fashion:

---

23. The desperation and number of the conspirators, the extreme insecurity of the open country, and the facilities offered by a night march for an ambuscade, account for the large escort. The *spear-men* mentioned were probably light-armed skirmishers who acted as scouts.

24. **Felix**] Felix, like his brother Pallas, was a freedman of Antonia, and after her death passed into the imperial household. He was advanced to a high position in Samaria under Cumanus, and after his deposition to the procuratorship of Judæa. Josephus and Tacitus agree in giving a very unfavourable picture of him as a profligate intriguer: the seeds of civil war were sown in Judæa, according to Josephus, by his corrupt and tyrannical administration. His recall and trial at Rome are chiefly interesting from their bearing on the chronology of the Acts. (See Tac. *Ann.* xii. 54, Jos. *Ant.* xx. 8. 5-9.)

25. The report of the chief captain was probably in Latin: the

26 Claudius Lysias unto the most mighty governor  
 27 Felix sendeth greeting. This man was seized by  
 the Jews, and was about to be slain of them, when  
 I came upon them with the soldiery, and rescued  
 28 him, having learned that he was a Roman. And  
 desiring to know the cause wherefore they accused  
 29 him, I brought him down unto their council: whom  
 I found to be accused about questions of their law,  
 but to have nothing laid to his charge worthy of  
 30 death or of bonds. And when it was shewn me  
 that there would be a plot against the man, I sent  
 him to thee forthwith, charging his accusers also to  
 31 speak against him before thee. So the  
 soldiers, as it had been commanded them, took Paul,  
 32 and brought him by night to Antipatris. And on  
 the morrow they left the horsemen to go with him,  
 33 and returned to the castle: and they, when they  
 were come to Caesarea and had delivered the letter

---

author does not profess to reproduce more than its general tenor, which may have been communicated by Felix at the subsequent trial, as he expressly referred to the need of a further personal report from the chief captain.

26. **most mighty**] This was apparently the usual term of official respect applied to the procurator as the supreme local authority. (Comp. xxiv. 3, xxvi. 25.)

27. The chief captain, having been forced to offend the Sanhedrin by the secret and hurried removal of his prisoner, is careful to represent the whole transaction as a case of Jewish violence and religious prejudice against a Roman citizen.

31. Caesarea was sixty-eight Roman miles from Jerusalem. The site of Antipatris is not quite certain; but the most recent survey places it rather more than half way on the road. The distance from Jerusalem, and the nature of the road, which had there emerged from the mountain defiles and traversed the open plain, rendered it safe to leave the horsemen alone to escort the prisoner by day from that point.

to the governor, presented Paul also before him. And when he had read it, and inquired of what 34 province he was, and learned that he was of Cilicia, I will hear thee fully, said he, when thine accusers 35 also are come: and he commanded him to be kept in Herod's palace.

And after five days the high priest Ananias went 24 down with certain elders and an orator, one Tertullus: and they informed the governor against Paul. And 2 when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence things are ordered aright for this nation, we accept it in all ways and in all 3 places, most mighty Felix, with all thankfulness.

---

34, 35. After reading the letter Felix makes further inquiry as to the prisoner's antecedents, probably with a view to verifying the Roman citizenship, and announces his intention of hearing the case fully on the arrival of the accusers.

**province]** Cilicia was not strictly speaking a province, but a district of the great province of Syria. It had however, like Judaea, a distinct administration of its own under an imperial procurator.

**palace]** The palace of Herod at Caesarea, afterwards the residence of the procurator, was also a fortress containing quarters for soldiers and guard-rooms for prisoners.

1. It is not clear from what date the five days are reckoned; probably from Paul's arrival at Caesarea: the twelve days of v. 11, after he went up to worship in the temple, are apparently reckoned from the Jewish assault on him. After that he spent two days under arrest, and two on the road. If the high priest started five days later, and spent two on the journey, this would account for the twelve days before the hearing at Caesarea.

2-8. Tertullus, a professional advocate, probably addressed Felix in Latin: his name is Latin. The government of Felix displayed merciless severity in putting down seditious movements, many of which arose out of religious excitement: accordingly the advocate compliments the governor on his success in restoring order, and denounces Paul as a dangerous agitator.

4 But that I be not further tedious unto thee, I pray  
5 thee to hear us of thy clemency a few words. For  
we found this man a pestilent fellow, and a mover  
of sedition among all the Jews throughout the world,  
6 and a ringleader of the sect of the Nazarenes; who  
even went about to profane the temple: on whom  
8 also we laid hold: by examining whom thyself thou  
wilt be able to take knowledge of all these things  
whereof we accuse him.

9 And the Jews also joined in the assault, affirming  
that these things were so.

10 And Paul answered, when the governor had  
beckoned unto him to speak,

Forasmuch as I know that thou hast been of many  
years a judge unto this nation, I do cheerfully make  
11 my defence: seeing that thou canst take knowledge  
that there are yet but twelve days since I went up to  
12 worship at Jerusalem: and they neither found me in  
the temple disputing with any man or raising up  
a crowd, nor in the synagogues, nor in the city.  
13 Neither can they prove to thee the things whereof  
14 they now accuse me. But this I confess unto thee,

---

10-21. The preamble of Paul's speech is at once courteous and sincere. Felix had been six or seven years procurator, and had previously resided some years in Samaria in a subordinate capacity: his experience of religious parties in Judaea was really valuable. Paul meets the charges of profaning the temple and exciting riot with specific denial, invites inquiry into the events of the last few days, urges the peaceable motive of his visit and the absence of witnesses against him, while he confesses and vindicates his faith.

11. The reference to worship in this verse, and in the next to the circumstances under which he was found in the temple, show that the date in Paul's mind was when the Jews came upon him there twelve days before.

that after the Way which they call a sect, so serve I the God of our fathers, believing all things that are contained in the law and written in the prophets: and <sup>15</sup> have hope toward God, which these men themselves also look for, that there shall be a resurrection both of the just and unjust. Meanwhile I exercise myself <sup>16</sup> also to have a conscience void of offence before God and men alway. Now after some years I came to <sup>17</sup> bring alms to my nation, and offerings: amidst which <sup>18</sup> they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia—who ought to have been here before thee <sup>19</sup> and to have made accusation, if they had aught against me. Or else let these men themselves say <sup>20</sup> what wrong-doing they found, when I stood before the council, except it be for this one voice, that I cried <sup>21</sup> standing among them, Touching the resurrection of the dead I am called in question before you this day.

14. **the Way]** See note on ix. 2.

15. Though the leading deputies were Sadducees, their acceptance of the doctrine of the Resurrection is assumed. Few of them cared openly to disavow the popular creed.

16. **Meanwhile]** This is the obvious meaning of the Greek text. The last verse asserted Paul's hope in God of a future resurrection unto judgment: this maintains his endeavour meanwhile (*i.e.* in this earthly life) to keep a conscience void of offence in the sight of God and man. The meaning of the B. V. *Herein* is obscure.

17. **some]** Not *many* as rendered in the B. V.; for there had been two visits during the last seven years. The indefinite term here employed may denote any number more than one, it merely implies that he was not, like many Jews, an annual visitor to Jerusalem at the feasts.

18. To have repeated the charges of the Asiatic Jews would have prejudiced the prisoner; to show that they were the only witnesses against him, and they absent, strengthened his case. The sentence therefore is purposely broken.

- <sup>22</sup> But Felix, having more perfect knowledge of the Way, deferred them, and said, When Lysias the chief captain comes down, I will determine your matter.
- <sup>23</sup> And he gave order to the centurion that he should be kept in charge, and should have indulgence, and not to forbid any of his own people to minister unto him.
- <sup>24</sup> And after certain days Felix came with Drusilla, his own wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.
- <sup>25</sup> And as he discoursed of righteousness and temperance

22. The absence of the chief captain was evidently a mere pretext for delay ; for the charge of seditious acts, on which alone he could report, had broken down. The religious controversy between Jews and Christians did not as yet interest Roman governors, who despised both as fanatics, and sternly suppressed disorderly outbreaks of religious excitement. But Felix did not care to offend the Jews by releasing the prisoner, unless he or his friends made it worth his while by a bribe.

**the Way]** See note on ix. 2.

23. Prisoners in military custody were as a rule chained to a soldier. No exception was made to this rule in Paul's case. Speaking at Rome he mentions his chain (xxviii. 20). His bonds are named on three earlier occasions in the Acts, viz. when he was brought before the Sanhedrin, when Felix departed, and when he appeared before king Agrippa (xxii. 30, xxiv. 27, xxvi. 29). Indulgence was granted him in respect of food, lodging, and friends, but did not probably include removal of his chain. It did not certainly in the case of Agrippa's imprisonment at Rome, which is related in similar language by Josephus (*Ant.* xviii. 6. 7).

**his own people]** The Christians of Caesarea and personal friends like the author are probably included in this term.

24. Drusilla, daughter of the first Agrippa and sister of the second, married Azizus, king of Emesa, on condition of his being circumcised. Felix tempted her to leave her husband, procure a divorce, and marry him, though he was a Gentile.

**his own wife]** This expression marks apparently the private and informal character of the interview.

25. **temperance]** This term must be understood in its widest sense of self-control : it implied keeping under the body with all its passions and appetites.



and the judgment to come, Felix became afraid and answered, Go thy way for this time; and when I get a convenient season, I will call for thee. He <sup>26</sup> hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. But when two years were <sup>27</sup> expired, Porcius Festus came into Felix' room; and Felix, being minded to gain favour with the Jews, left Paul bound.

So Festus entered on his province, and after three <sup>25</sup> days went up to Jerusalem from Caesarea. And the chief priests and first of the Jews informed him against Paul, and besought him, asking favour <sup>3</sup> against him, that he would send for him to Jerusalem, laying wait to kill him on the way. Thereupon <sup>4</sup> Festus answered that Paul was in ward at Caesarea, but that he himself was about to depart thither shortly. Let them therefore, saith he, which are of <sup>5</sup> power among you, go down with me, and whatever there is amiss in the man, let them accuse him.

And when he had tarried among them not more than <sup>6</sup> eight or ten days, he went down unto Caesarea: and the next day seating himself on the judgment seat commanded Paul to be brought. And when he was come, <sup>7</sup>

---

27. **bound**] It is not implied that the bonds were now added: they had been continuous since his first arrest (see note on v. 23). The point is that Felix left him still a prisoner, as before, awaiting trial.

2. **the chief priests**] The ruling oligarchy consisted of a small number of priestly families, together with some influential scribes and elders who were associated with them in the Sanhedrin.

4. Festus had probably received information from his officers of the previous plot against the prisoner's life and his hasty removal to Caesarea.

7, 8. The accusation and defence turn, as before, on three points:

the Jews which had come down from Jerusalem stood round about him, and laid many grievous charges  
 8 against him, which they could not prove; while Paul answered for himself, Neither against the law of the Jews, nor against the temple, nor against Caesar, have  
 9 I offended at all. But Festus, willing to gain favour with the Jews, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things  
 10 before me? And Paul said, Standing at Caesar's judgment seat, I am where I ought to be judged: to Jews have I done no wrong, as thou also art getting  
 11 to know better. If then I am a wrong-doer and have committed anything worthy of death, I plead not

---

violation of the law, profanation of the temple, seditious conduct or language.

9-11. Festus seems to have been a just and able ruler: his premature death after two years' government brought disaster on Judaea. From his point of view the proposal to hear the case himself at Jerusalem was wise and reasonable. He was satisfied that the charge of sedition had broken down, and that the issue turned solely on religious questions (comp. xxv. 18-20): in his eyes these were trivial, for he was a stranger to the country and people, and quite unable to comprehend the force of religious enthusiasm (comp. xxvi. 24). Accordingly he hoped to settle them readily by the interposition of his own authority. But for this purpose it was necessary to consult the religious authorities and doctors of the law at Jerusalem. As for the prisoner's safety there under his charge he had no fear. But Paul knew well that the Sanhedrin were irreconcilable, that their advice would prevail at Jerusalem, and that the result must be fatal to him: he foresaw also that the Church would suffer; for it was important for her welfare and progress in this stage of transition to maintain peace with the Jews (comp. xxi. 20...). He had therefore no further hesitation about transferring the trial to Rome by an appeal to Caesar. The B. V. puts into his mouth an ungracious and unjust retort, *as thou very well knowest*. His actual words present the real truth, that Festus had not till then heard both sides of the case, and was now beginning to understand its true character better than before.

for life, but if none of these things is true, whereof these accuse me, no man may give away my life unto them. I appeal unto Caesar. Then Festus, when he <sup>12</sup> had conferred with the council, answered, Thou hast appealed unto Caesar: unto Caesar thou shalt go.

And after certain days were passed, king Agrippa <sup>13</sup> and Bernice came to stay at Caesarea and saluted Festus. And as they tarried there some days, Festus <sup>14</sup> laid Paul's case before the king, saying, There is a certain man left prisoner by Felix: about whom, when <sup>15</sup> I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. To whom I answered that it is not the custom <sup>16</sup> of the Romans to give away any man's life, before that the accused have the accusers face to face, and have licence given to answer for himself concerning the crime laid against him. When therefore they were <sup>17</sup> come together here, I made no delay, but on the next

---

12. Provincial governors were assisted by a council, who acted as assessors and aided them with their advice in difficult or doubtful points. It was composed of Roman officials or residents.

13. Herod Agrippa II. did not succeed his father Herod Agrippa I., being only seventeen at his death; but on the death of his uncle Herod was invested with the title of king of Chalcis. He afterwards obtained instead the territories of Philip and Lysanias with others. He had in addition the superintendence of the temple and the nomination of the high priest. This recognition of his religious supremacy in Judaea gave him great weight in a question of Jewish religion, and the procurator naturally desired to bring this case before him. Bernice made her home with her brother Agrippa after the death of her first husband Herod of Chalcis, and again after her separation from Polemo. Her life gave occasion to grievous scandal.

14. *some*] Not *many*, as in B. V. The indefinite term here used indicates that they stayed longer than was requisite for a complimentary visit to the new procurator.

day I sat on the judgment seat, and commanded the  
 18 man to be brought. Concerning whom, when the  
 accusers stood up, they brought none accusation of  
 19 such evil deeds as I supposed; but had certain  
 questions against him of their own religion, and of  
 one Jesus, which was dead, whom Paul affirmed to be  
 20 alive. And I, being perplexed about such manner of  
 questions, said that, if he would, he should go to  
 21 Jerusalem, and there be judged of these matters. But  
 when Paul appealed to be kept for the decision of  
 Augustus, I commanded him to be kept till I should  
 22 send him to Caesar. And Agrippa said unto Festus,  
 I was myself wishing to hear the man. To-morrow,  
 saith he, thou shalt hear him.

23 So on the morrow, when Agrippa was come, and  
 Bernice, with great pomp, and they were entered into  
 the place of hearing, with chief captains and principal  
 men of the city, at Festus' commandment Paul was  
 24 brought. And Festus saith, King Agrippa, and all  
 men which are here present with us, ye behold this  
 man, about whom all the multitude of the Jews made  
 suit to me, both at Jerusalem and here, crying that he  
 25 ought not to live any longer. But I found that he

---

19. **religion**] The rendering *superstition* is inadmissible here in a courteous address to a Jewish king who was at the time recognised at Rome as the representative of the national religion.

The name of Jesus does not occur in the brief summary of the previous hearing; but Paul was not likely to omit the name in his defence.

23. **place of hearing**] The original term had a very wide application, embracing an ordinary lecture-room, or a royal chamber of audience for State occasions or judicial proceedings.

24. The bloody feud between the Jews and Greeks of Caesarea in the last days of Felix accounts for the bitter animosity of the local Jews against the apostle to the Gentiles.

had committed nothing worthy of death, and as he himself appealed to Augustus, I determined to send him. Of whom I have no certain thing to write unto <sup>26</sup> my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a <sup>27</sup> prisoner, and not withal to signify the charges laid against him.

And Agrippa said unto Paul, Thou art permitted to <sup>26</sup> speak for thyself. Then Paul stretched forth his hand, and answered for himself:

I have thought myself happy, king Agrippa, that I <sup>2</sup> am to make my defence before thee this day touching all the things whereof I am accused by Jews; because <sup>3</sup> thou art specially acquainted with all the customs and questions among Jews; wherefore I beseech thee to hear me patiently. My manner of life from my <sup>4</sup> youth, which was from the beginning among mine own nation and at Jerusalem, know all Jews; assuring <sup>5</sup>

---

2-23. After a courteous preamble, Paul describes the revolution wrought in his life by his conversion, vindicates the doctrine of the Resurrection as the hope of all true Israelites, and urges the consistency of his faith in Christ with the ancient scriptures.

2. The unfortunate transposition of the word *especially* in the B. V. from its proper position before *expert* imports a tone of personal flattery into the preamble. Paul had one good and sufficient reason for satisfaction in pleading before Agrippa rather than the Roman governor, and one only, that he was a Jew, thoroughly cognisant of Jewish questions and customs.

**Jews]** The article is purposely omitted by Paul in the description of his accusers both here and in *v. 7*. He claims to be himself a true son of Israel, and is careful not to identify his accusers with the nation of the Jews. In *vv. 3* and *4* also the name is used indefinitely without the article.

themselves of me from the first, if they be willing to testify, that after the straitest sect of our religion I  
 6 lived a Pharisee. And now I stand here to be judged in hope of the promise made of God unto our  
 7 fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain.

Touching which hope, I am accused by Jews, O king!  
 8 Why is it thought incredible with you that God doth  
 9 raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of  
 10 Jesus of Nazareth. Which thing I did indeed in Jerusalem: and many of the saints did I shut up in prison, having received the authority for this from the chief priests, and when they were put to death, I  
 11 gave my voice against them. And punishing them oft in all the synagogues, I would fain have compelled them to blaspheme: and being exceedingly mad against them, I set about persecuting them even to  
 12 the cities without our land. Whereupon as I journeyed to Damascus with authority and com-  
 13 mission of the chief priests, at midday, O king, I saw

10. This verse mentions distinctly the fact that a number of Christians besides Stephen suffered martyrdom which the history had left obscure. The statement that Saul gave his vote for death has been adduced as a proof that he was a member of the Sanhedrin rather than an officer under them. But the language of the law, coupled with the narrative of Stephen's trial, creates a presumption that the sentence of the court was confirmed by some kind of popular vote in cases of stoning.

11. **blaspheme]** The denial that Jesus was the Son of God might with reason be entitled blasphemy, and this was pressed on Christians.

The indefinite reference to foreign cities suggests that the abortive mission had been intended to comprehend other cities of Syria besides Damascus.

on the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to <sup>14</sup> the earth, I heard a voice saying unto me in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I <sup>15</sup> said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise and stand <sup>16</sup> upon thy feet: for to this end have I appeared unto thee, to prepare thee to be a minister and a witness both of what thou hast seen, and of what thou shalt

---

14. In ix. 7 it is stated that Saul's companions stood speechless, here that all fell to the ground. The two accounts are quite consistent, if taken as presenting two successive stages of the event. All fell to the ground, but the rest rose after the first shock, while Saul remained prostrate.

We learn here distinctly that the voice spake in Hebrew: this is indicated in ix. 4 and xxii. 7 by the exceptional use of the Hebrew form of the name Saul.

**against the goad]** This proverb denotes a stubborn but ineffectual resistance to the will of an irresistible master, under the figure of an ox who by kicking back against the goad drives it deeper into his flesh. So Saul is warned that by rebelling against God's will he is only wounding his conscience the more deeply, and will in the end be forced to yield. This throws an interesting light on the state of Saul's mind before his conversion: it seems that he was already stifling conscientious doubts and scruples. The language of heartfelt penitence in which he elsewhere deplores his guilty share in the persecution leads to a corresponding inference.

16-18. There can be no doubt that Paul here combines subsequent revelations of Christ which were promised at his conversion and communicated through Ananias or in later visions, like that recorded in xxii. 18, with the previous words of Christ. For it is expressly stated in ix. 6 that the full revelation of his future commission was withheld at the time, and reserved till after his entrance into the city.

16. **stand upon thy feet]** So Ezekiel was encouraged when he had fallen to the ground at the sight of the glory of God (Ezek. iii. 1).

17 see, me do ; choosing thee out of the people and out of  
 18 the Gentiles, unto whom I send thee, to open their eyes  
     that thou mayest turn them from darkness to light,  
     and from the dominion of Satan unto God, that they  
     may receive remission of sins and an inheritance  
     among them that are sanctified, by faith in me.  
 19 Wherefore, O king Agrippa, I was not disobedient to  
 20 the heavenly vision : but declared first to them at

---

17. **choosing**] The B. V. *delivering* is inconsistent with the circumstances as well as incorrect. Saul's urgent need at that time was not deliverance from enemies, for he was not yet subject to persecution, but relief from an accusing conscience. Nor was he in fact delivered from enemies, being persecuted all his life long till his final imprisonment and martyrdom. The true version *choosing* reproduces the central point of the revelation made to Ananias ; *He is a chosen vessel unto me...*, while that of *delivering* runs counter to it ; for it was said, *I will show him how great things he must suffer for my name's sake*.

It is worthy of note that Paul is here described as chosen out of the people and the Gentiles—a marked combination of his two special antecedents. He was by birth at once a Jew and a Greek, a true representative of those Jews of the Dispersion to whose number he belonged, and united in his person the varied elements of Greek and Roman character and culture with Hebrew race and religion.

The actual appointment of Paul to be an apostle can hardly be placed earlier than his commission from the church of Antioch : even at the time of his departure from Jerusalem it was described as future : *I will send thee* (xxii. 21). But these earlier revelations prepared the way for the eventual result which they foreshadowed.

The description of his mission to the Gentiles is borrowed from the picture of God's elect in Is. xlii. 7 with slight variation of language.

20. Paul here intimates that at an early period of his ministry before commencing his mission to the Gentiles he had traversed all Judaea, preaching the gospel as he went. Now before that time he had paid but two visits to Judaea : the hasty flight from Damascus to Jerusalem and thence through Samaria to Tarsus excludes the idea of systematic preaching by the way ; but his second visit in A.D. 43, when he went up with Barnabas from Antioch, furnished occasion for it during the return to Antioch.



Damascus and Jerusalem, and through all the country of Judaea, and to the Gentiles, that they should repent and turn to God, and do works worthy of that repentance. For this cause the Jews seized me in the <sup>21</sup> temple, and assayed to kill me. Through the help <sup>22</sup> therefore that I have obtained from God, I stand unto this day testifying both to small and great, saying nothing beyond what the prophets and Moses did say should come to pass: that the Christ should be subject <sup>23</sup> to suffering, and that he should be the first after rising from the dead to proclaim light both to the people and to the Gentiles.

And as he thus answered for himself, Festus saith <sup>24</sup> with a loud voice, Paul, thou art mad: thy much learning doth drive thee to madness. But Paul saith, <sup>25</sup> I am not mad, most mighty Festus; but am uttering words of truth and soberness. For the king knoweth <sup>26</sup> of these things, unto whom also I speak freely: for I persuade myself that none of these things is hidden from him: for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know <sup>27</sup>

---

At a later time he wrote, *I was becoming unknown by face to the churches of Judaea* (Gal. i. 22).

22. Paul attributes his escape from the Jewish attempt on his life to a special interposition of Providence on his behalf.

23. Moses and the prophets had predicted a Messiah subject to suffering, foretelling his humiliation, death, and resurrection, as well as the redemption of Jews and Gentiles. Its universality, and his sufferings in accomplishing it, had been foreshadowed from the beginning in the seed of the woman with his bruised heel; and the Scriptures had filled up the outline.

24. Festus had before noticed Paul's faith in the risen Jesus with the same philosophic disdain as his Athenian hearers (comp. xvii. 32 with xxv. 19): he now denounces it as a religious frenzy.

27, 28. Agrippa was a Jew, and professed belief in the prophets: he was also no unfriendly listener, as appears from his subsequent

- 28 that thou believest. Then Agrippa said unto Paul, At little cost thou wouldest fain persuade me to make  
 29 me a Christian! And Paul said, I would to God that, whether at little cost or at great, not thou only, but also all that hear me, might this day become such as I am, except these bonds.
- 30 And the king rose up, and the governor, and Ber-  
 31 nice, and they that sat with them: and when they were gone aside, they spake one to another, saying, This man doeth nothing worthy of death or of bonds.
- 32 And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.
- 27 And when it was determined that we should sail away for Italy, they delivered Paul and certain other prisoners to a centurion named Julius of the Augustan

---

remark to Festus. But he ridiculed this futile effort at his conversion; and his use of the by-word Christian indicated his contempt for the faith. The B. V. misses the irony. The name Christian grew up amongst the Gentiles of Antioch as a designation for the believers: it was of course not adopted by the Jews, who themselves believed in a Christ, nor until a later time by Christians themselves. Agrippa's use of the term is an evidence of his Roman education and familiarity with Gentile terms.

1. **Augustan band]** Though this designation is obscure, modern criticism has determined pretty clearly the character of the force to which Julius belonged. He was charged with the custody of a State prisoner; and the conveyance of prisoners to Rome, whether they were citizens appealing to imperial justice, or criminals condemned to die in a Roman amphitheatre, was an important duty of the Roman military police in imperial times. It appears further from v. 11 that he assumed authority in the Alexandrian cornship over the officers of the vessel. From this it may be inferred that he was also an officer of the imperial commissariat which was charged with the supply of Rome, and these two functions of detective police and commissariat were united in the corps called the *Frumentarians*. It is further stated in an ancient marginal note, which has found its

band. And embarking in a ship of Adramyttium, <sup>2</sup> which was about to sail to the coasts of Asia, we put

way into the B. V. of xxviii. 16, that Julius delivered his prisoners to a superior officer, who is there entitled *captain of the guard*, but in an old Latin version *Princeps Peregrinorum*. Now this was the exact title of the commander of the Frumentarians, who were known as *Peregrini* from their being constantly on duty in the provinces bearing imperial communications, and had a camp on the Caelian hill known as *Castra Peregrinorum*. The corps was probably recruited out of veterans who had served their time in the Praetorians or the Legions: the officers were confidential agents of the emperor: the name *Augustan* may have been a title of honour and mark of imperial favour, as it was at various times bestowed on certain legions by way of distinction.

The reappearance of the first person in this and the next chapter shows that the author accompanied Paul to Rome. This is the third occasion on which he attached himself to the apostle: he joined him first at Troas and became a partner in the Macedonian mission, and secondly at Philippi as a delegate from the churches to Jerusalem; he now goes apparently to take part in the Roman mission, as he had before in the Macedonian, besides rendering such friendly offices and personal ministration as the position of a prisoner called for. There is no trace of his presence during the imprisonment at Caesarea. He was evidently not one of the prisoners.

2. The description of the ship as belonging to Adramyttium in Mysia, and bound for the coasts of Asia, suggests that it was on its way home. It was therefore on the direct route to Neapolis, the port of Philippi, and it was probably the intention of the centurion to convey his prisoners thence by the land route to Rome, had he not fallen in at Myra with an Alexandrian cornship bound to Italy by sea. Owing to the prevalence of west winds in the Levant, the cornships usually made that port on their voyage to Rome; but it was now full late in the season to catch any of these: the main fleet had already gone on their way.

Aristarchus the Macedonian may be confidently identified with the companion in travel of xix. 29, and the delegate of xx. 4. The author does not class him as one of us, *i.e.* of Paul's company, on this occasion, but only *with them* for the time. It is not likely therefore that he went with them beyond Myra. When the centurion put his prisoners on board the second ship, Aristarchus proceeded homewards in the first. His name occurs however in Col. iv. 10 as then one of Paul's companions at Rome.

to sea, Aristarchus the Macedonian of Thessalonica  
3 being with us. And the next day we touched at  
Sidon: and Julius kindly entreated Paul, and gave  
him leave to go unto his friends and refresh himself.  
4 And putting to sea from thence, we sailed under the  
5 lee of Cyprus, because the winds were contrary. And  
when we had sailed over the sea off Cilicia and Pam-  
6 phylia, we came to Myra in Lycia. And there the  
centurion found a ship of Alexandria sailing for Italy;  
7 and he put us therein. And when we had sailed  
slowly many days, and were come with difficulty  
over against Cnidus, the wind not suffering us  
to make way beyond, we sailed under the lee of  
8 Crete off Salmone; and with difficulty coasting along

---

3. The friends at Sidon were probably Christians: nothing is known of them.

4. In sailing from Lycia to Phoenicia they had crossed the open sea, leaving Cyprus on the left: they now ran between Cyprus and the mainland. This was the usual course on the return voyage, as the island afforded shelter for some time from the prevalent north-west winds, and the highlands of Asia Minor shielded them afterwards, besides the benefit gained from land breezes and a westerly current off the coast of Asia Minor.

7, 8. As far as Cnidus, the south-west point of Asia Minor, the general direction of the coast was westwards: they were therefore screened from the north, but open to head winds from the west, against which they struggled slowly on; but on rounding Cnidus they were exposed to the full force of the north-west wind sweeping across the Aegean, and found it impossible to pursue their direct course westwards to the north of Crete. They therefore ran to the s.s.w. past Salmone, the eastern promontory of Crete, hoping to make their way along its southern coast. As the first half of this trends a little to the south, they were able to creep slowly along as far as Cape Matala; but from that point the northward trend of the coast rendered it impossible to proceed in the teeth of a north-west wind. So they put into a roadstead called Fair Havens, on the eastern side of Cape Matala.

it we came unto a certain place called Fair Havens ;  
 nigh whereunto was the city of Lasea.  
 And when much time was spent, and sailing was 9  
 now dangerous, because the Fast was already past,  
 Paul admonished them, and said unto them, Sirs, I 10  
 perceive that sailing will be with hurt and much  
 damage, not only of the lading and the ship, but  
 also of our lives. But the centurion gave more heed 11  
 to the pilot and the master of the ship than to  
 those things which were spoken by Paul. And 12  
 because the haven was not commodious to winter in,  
 the more part advised to put to sea from thence,  
 if by any means they could make their way to  
 Phoenix and winter there, which is a haven of  
 Crete looking north-east and south-east. And when 13

---

**Fair Havens]** The survival of the Greek name, *Kaloi Limenes*, and of a ruined city five miles off, still known as Lasos, determine its position.

9-12. As the autumnal equinox found them still windbound at Fair Havens, the voyage to Italy was abandoned for the season, but a debate arose about winter quarters. Forty miles off was an excellent harbour, Phoenix (now Lutro), land-locked except on the north-east and south-east, and only partially exposed to those winds. The captain proposed therefore, as soon as the wind shifted a little, to make for Phoenix. There was however obvious danger that they might be driven out to sea in the attempt, as that coast is peculiarly exposed to sudden squalls rushing down from the mountains of Crete, especially at that season. The question was referred to the centurion for decision, and he consulted Paul, who had probably more experience of Levantine storms than other passengers. He advised against it, not from any distinct foreknowledge, but from prudent foresight of the risk involved : he was however overruled, though a minority supported him.

9. **the Fast]** The great day of Atonement (10th of Tisri) was about the autumnal equinox.

13-26. The favourable south wind held for the first four or five miles of their course, which closely skirted Cape Matala ; but they

the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and  
14 sailed along Crete, close in shore. But not long after there beat down from it a tempestuous wind called  
15 Euraquilo: and when the ship was caught, and could not face the wind, we gave way and drove before  
16 it. But running under a small island called Cauda, we were able, with difficulty, to secure the boat:  
17 and when they had hoisted it up, they used helps, undergirding the ship; and fearing lest they should be cast away in the Syrtis, they loosened the  
18 tackling, and drove on so. And as we laboured exceedingly with the storm, the next day they began  
19 to throw freight overboard; and the third day they

---

had hardly begun to cross the bay between that and Phoenix before a hurricane, which had been gathering on the mountains of Crete, burst upon them with such violence that they could only scud helplessly before it over the twenty-three miles that separated Cauda (now Gozzo) from Crete. That island afforded them some temporary shelter from the gale, which blew from the E.N.E., and under its lee they succeeded in getting command of their boat which had hitherto been dragged through the water astern, in undergirding the ship, *i.e.* securing cables round the hull for its support, and in setting some kind of storm sail which enabled them to turn the ship's head across the open sea a little north of west, instead of drifting to the w.s.w. into the dangerous gulf known as the Syrtis. They had now clear sea room, but were in great danger of foundering, as is proved by the urgent measures adopted to lighten the ship. The timbers were no doubt seriously strained, and the utmost exertions were needed at the pumps to keep her afloat during the thirteen days that she ran before a steady gale across the 476 miles from Cauda to Melita (Malta). The consequent exhaustion, combined with the hopelessness of their position and manifold discomforts of a leaking vessel, reduced the crew at last almost to despair. At this juncture Paul, himself inspirited by a heavenly vision, comes forward to reassure them by a promise of deliverance from death.

cast out with their own hands the furniture of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, henceforth all hope that we should be saved was in the way to be taken away. And little heart being left for food, Paul then stood up in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have put to sea from Crete, and so have gotten this hurt and damage. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Caesar: and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island.

But when the fourteenth night came of our driving over the sea of Adria, about midnight the sailors surmised that they were drawing near to some land; and they sounded, and found twenty fathoms;

---

27. *fourteenth*] The days are reckoned from the commencement of the voyage: they did little more than get clear away from Cauda before night on the first, and it was after midnight before they anchored on the fourteenth, leaving an interval of thirteen days and a quarter's steady drive across the sea.

*Adria*] The sea of Adria must not be confounded with the Adriatic gulf. The ancients gave the name of Adria to the central basin of the Mediterranean, enclosed between Africa on the south, Italy and Sicily on the west, Greece and Crete on the east.

28. Local tradition has preserved the memory of this shipwreck by giving the name of St. Paul to a bay on the north-east of Malta. The correctness of the tradition is established by the exact correspondence of the geographical details with the circumstances of the shipwreck:

and after a little space they sounded again, and found  
 29 fifteen fathoms. And fearing lest peradventure we  
 should be cast ashore on rocky ground, they let go  
 four anchors from the stern, and prayed for the day.

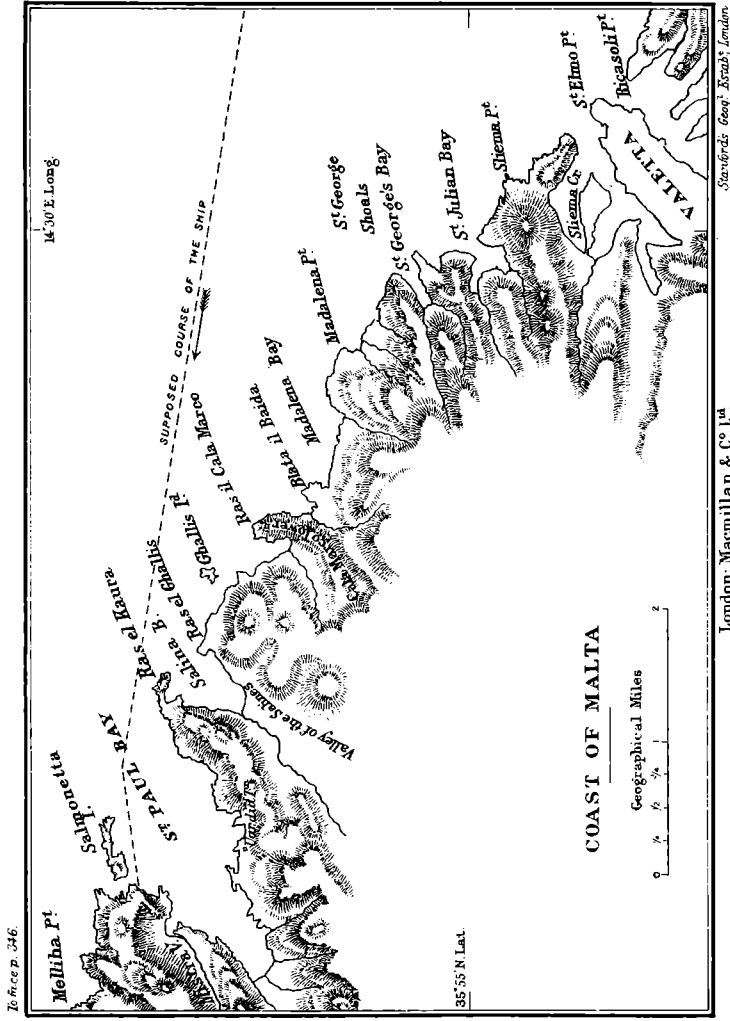
---

(1) the position of the eastern point of the bay is such that the course from Cauda passed within a quarter of a mile of it, and sailors were quite likely to hear or see even at night the heavy surf breaking upon it; (2) the bay shoals to twenty fathoms shortly after, and half an hour later, at the vessel's average rate of speed, to fifteen; (3) there is excellent holding ground for anchors inside that point; (4) the end of the bay, facing the ship's course, presents a line of rugged precipices, broken by two openings; up one of these still runs a sloping beach, probably another formerly ran up the second, though now washed away; (5) in its immediate neighbourhood runs a channel about a hundred yards wide between the mainland and a rocky islet (Salmonetta), connecting the bay with the sea on its northern side, which would produce the effect of *two seas meeting*. The water driven into the bay by the gale would choke this channel as it rushed out to the sea, producing a strong backwater along the shore. It is not stated what indications led the sailors to surmise that they were in the neighbourhood of land. They were however definite enough to set them upon sounding, and preceded the discovery that the water was shallowing. The only sight or sound which circumstances suggest as perceptible amid the darkness of the night and the roar of the sea is the gleam or (more likely still) the heavy boom of the surf driven by the gale on a rock-bound coast. Now, their course on nearing the bay ran parallel to a low line of coast, and at the entrance they were within a quarter of a mile of the rocky point (Kaura) which bounds it on the east. (See map.)

29-32. Ancient ships had facilities for anchoring astern as well as at the prow. The advantage of doing so in this case was that the ship started at once in the right direction when the anchors were cast off, and was brought under immediate control of the helm; for the intention was to run her aground on the beach in front with as much way on her as possible. Prudence suggested the need of several anchors astern to bring up the vessel; but the uselessness of additional anchors at the fore was obvious even to a passenger of intelligence and experience, and the centurion readily perceived on Paul's suggestion that it was a mere pretext to cover a treacherous flight.

29. **prayed]** There is no reason for diluting the force of the Greek







And as the sailors were seeking to flee out of the ship, and let down the boat into the sea, under colour as though they would lay out anchors from the fore-ship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let her fall off. And until the day was at the point to come, Paul kept beseeching them all to take some food, saying, This is the fourteenth day that ye have continued fasting on the watch for the dawn, taking nothing. Wherefore I beseech you to take some food: for this is a means for your deliverance: for there shall not a hair perish from the head of any of you. And when he had said this, he took bread, and gave thanks to God in presence of them all: and he brake it, and began to eat. Then were they all of good cheer, and they also took food. And we were in all in the ship about threescore and

---

expression into a mere *wish*. Greek sailors might well resort to prayer at such a crisis.

33. *until*] The B. V. *while* destroys the graphic force of the narrative, for it makes Paul wait silently through the long anxious night watch, whereas he really continued his entreaties all night to one and another from the moment the anchors were safely landed till the signs of daybreak indicated the need for action.

The language of Paul does not imply a fourteenth day of continuous fasting, but fourteen successive nights of anxious watching for the dawn, all alike spent in restless hungry expectation of what the day might reveal.

35. This verse does not describe a set meal, still less a sacramental meal (for almost all present were heathens); but the effective example by which Paul enforced his advice.

37. The insertion of the total number at this point suggests that a final muster roll was perhaps called by the centurion and captain of the ship before abandoning it. The number 276 seems too large for a trading ship: the figure 2 is probably due to an error in transcription.

38 sixteen souls. And when they had eaten enough, they set about lightening the ship by throwing out the wheat into the sea. And when it was day, they knew not the land; but they descried a certain creek with a beach, upon which they took counsel whether it were possible to drive up the ship. And casting off the anchors, they left them in the sea, at the same time loosing the rudder bands: and hoisting up the foresail to the wind, they made for the beach. And lighting on a place where two seas met, they ran the vessel aground: and the foreship struck and remained unmovable, but the hinder part began to part asunder with the shock. And counsel was given of the soldiers to kill the prisoners, lest any of them should swim out and escape. But the centurion, wishing

---

38. The wheat thrown overboard to lighten the vessel belonged evidently to its cargo, wheat being the great staple of trade between Alexandria and Italy. The ship's provisions would be in the form of bread or biscuit rather than wheat.

39. Malta was well known to Alexandrian sailors, but not St. Paul's bay, which lay out of the ordinary track and had no marked features by which it might be recognised at once.

40. With a view to the effectual stranding of the vessel three operations were combined: the four anchors were slipped together, the rudder (which had been drawn up at the time of anchoring astern) was let down, and the foresail was set. By this means the ship was got as soon as possible under weigh and under command of the helm.

41. The stern was not broken by the waves, but the shock of running aground so shattered the already damaged framework of the vessel that the seams and joints began to open, and the hinder part, which was still afloat, to part asunder.

42. Most of the prisoners were probably condemned malefactors; and under the severe discipline of the Roman army soldiers were responsible with their lives for the safe custody of prisoners. This explains the selfish cruelty of the proposal which originated amongst them.

to save Paul, stayed them from their desire, and commanded that they which could swim should first cast themselves overboard and get to land: and the 44 rest, some on planks, and some on other things from the ship. And so it came to pass that all escaped safe to land.

And after we were escaped, then we knew that 28 the island was called Melita. And the strange people 2 shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered 3 a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. And when the strange people saw the beast 4 hang on his hand, they said one to another, No doubt this man is a murderer, whom, though he escaped the sea, Justice suffered not to live. Now he shook 5 off the beast into the fire, and took no harm. But 6 they looked that he should swell or fall down dead suddenly: when however they had been looking a great while, and beheld no harm come to him, they changed their minds, and said that he was a god.

Now in those parts were lands belonging to 7 the chief man of the island, whose name was Publius;

---

2. The Maltese were a Carthaginian colony who spoke the Phoenician language: they were therefore designated barbarians by the Greeks, the term meaning only that they were foreigners speaking a strange language, not that they were barbarous.

3. No vipers are now found in Malta: their disappearance is readily explained by the altered condition of the island.

7, 8. The title *first of the Maltese* has been preserved in local inscriptions. It belonged doubtless to the chief Roman authority on the island under the praetor of Sicily; and Publius, though not head of his family (for his father was still living), now filled that position.

who received us, and entertained us kindly three  
 8 days. And it was so that the father of Publius lay  
 sick of fever and dysentery: to whom Paul entered  
 in and prayed, and laid his hands on him and healed  
 9 him. And when this was done, the rest also which  
 had diseases in the island came, and were healed:  
 10 who also honoured us with many honours; and when  
 we put to sea, they put on board such things as we  
 needed.

11 And after three months we put to sea in a ship  
 of Alexandria, which had wintered in the island,  
 12 whose sign was the Twin Brothers. And touching  
 13 at Syracuse we tarried there three days. And we  
 cast loose from thence, and landed at Rhegium:  
 and after one day a south wind sprang up, and  
 14 on the second day we came to Puteoli: where we  
 found brethren, and were invited to stay on with

---

He had of course the responsibility of providing for the needs of the Roman officer and his prisoners; but the generous courtesy with which he fulfilled this duty was specially his own.

11. The same gale which had driven one Alexandrian cornship on to the coast of Malta had probably forced a preceding vessel to take shelter there on its way to Puteoli.

It is uncertain how long the stay at Fair Havens was continued after the Fast; if they started as early as the middle of October, the three months in Malta would end about the beginning of February, which seems full early in the year for navigation, though they had little more than a coasting voyage before them.

13. Puteoli, as the landing place of the Alexandrian cornships, was of sufficient commercial importance to attract a Jewish colony, which would pave the way for a Christian church: its existence affords evidence of the progress of the gospel in Italy before the coming of the apostle.

14. Probably the centurion sanctioned seven days' delay at Puteoli for the sake of reporting his arrival at Rome and receiving instructions back for the disposal of his prisoners. The Christians of Puteoli took the opportunity of communicating with the church in

them seven days: and so we came to Rome. And <sup>15</sup>  
 from thence the brethren, when they heard of  
 us, had come to meet us as far as Appii Forum  
 and Three Taverns: whom when Paul saw, he  
 thanked God, and took courage. And when <sup>16</sup>  
 we entered into Rome, Paul was suffered to dwell  
 by himself with the soldier that guarded him.

And it came to pass that after three days he called <sup>17</sup>  
 together those that were of the Jews first: and when  
 they were come together, he said unto them,  
 I, brethren, though I had done nothing against the  
 people or the customs of our fathers, was delivered pris-  
 oner from Jerusalem into the hands of the Romans:  
 who, when they had examined me, desired to set me <sup>18</sup>  
 at liberty, because there was no cause for death in  
 me. But when the Jews spake against it, I was con- <sup>19</sup>  
 strained to appeal unto Caesar; not that I had aught  
 to accuse my nation of. For this cause therefore <sup>20</sup>  
 have I invited you to see and to speak with me:  
 for because of the hope of Israel I am bound with

---

Rome. Paul, though he remained of course in custody of a soldier, was allowed to visit his Christian friends during the stay.

15. Appii Forum was on the great southern road (via Appia), forty miles from Rome. Three Taverns, where the second Christian party met them, was probably a convenient break in this long journey. The apostle had many personal friends at Rome, including Aquila and Priscilla, as appears from the Epistle to the Romans. Hence the enthusiasm with which the Roman Christians came forth to welcome him.

17-20. The main purport of this address is to vindicate the prisoner's loyalty to the law and institutions of Israel in spite of his bonds and his appeal to Caesar, which had been forced upon him because he preached Christ the hope of Israel.

20. Paul excuses himself as a prisoner awaiting trial for inviting his visitors to see him instead of appearing in the synagogue.

21 this chain. And they said unto him, We neither  
 received letters from Judaea concerning thee, nor  
 did any of the brethren come to us and report or  
 22 speak any evil of thee. But we think good to hear  
 from thee what thou thinkest: for as concerning  
 this sect it is known to us that everywhere it is  
 23 spoken against. And when they had ap-  
 pointed him a day, a number of them came to him  
 into his lodging; to whom he expounded matters,  
 testifying the kingdom of God and persuading them  
 concerning Jesus, both from the law of Moses and  
 24 from the prophets, from morning till evening. And  
 some listened to the things which were spoken, and  
 25 some disbelieved. And as they agreed not among  
 themselves, they departed, after that Paul had spoken  
 one word, Well spake the Holy Ghost by Isaiah the  
 26 prophet unto your fathers, saying,  
 Go unto this people, and say,  
 Hearing ye shall hear and shall not understand;  
 And beholding ye shall behold and shall not see:

---

21. It is remarkable that no charges against Paul had yet reached Rome, considering the bitter enmity of the Jews at Jerusalem and Caesarea against him. But the attention of the latter had been concentrated on their quarrel with Felix, which resulted in his trial at Rome: the deputation from Caesarea which urged their charges against him had not yet arrived, and Paul's appeal to Caesar had taken place too late in the autumn for any subsequent communication to reach Rome from Palestine. If Agrippa can be taken as a specimen of the Roman Jews, they felt but little of the patriotic indignation against Paul which animated the Jews of Palestine, though they sympathized with the spiritual pride which excluded Gentiles from religious privileges.

26, 27. Christ had quoted Isaiah vi. 9, 10 as a reason for veiling the truth in parables: his apostle adduces it in justification of his turning to the Gentiles. The wilful blindness and stubborn refusal of Israel to listen formed in each case a reasonable ground.



For the heart of this people waxed gross,        27  
 And their ears were dull of hearing,  
 And their eyes have they closed;  
 Lest at any time they should see with their eyes,  
 And hear with their ears,  
 And understand with their heart,  
 And should turn again,  
 And I should heal them.

Be it known therefore unto you that this word of 28  
 God unto salvation was sent unto the Gentiles:  
 they will hear indeed.

And he abode two whole years in his own hired 30  
 dwelling, and received all that went in unto him,

---

29. The B. V. adds the following: *And when he had said these words, the Jews departed, and had great reasoning among themselves.* There is no sufficient authority for admitting this to the text.

30, 31. The lodging in which Paul spent the next two years was probably provided out of the contributions of Christian churches: the epistle to the Philippians mentions the receipt of one from the Christians of Philippi.

The Roman confinement here recorded was shorter by some months than the previous detention at Caesarea; but the altered environment and conditions rendered it far more important. At Caesarea, a port of passage in a corner of Palestine, half Jew half Gentile, and torn by internecine feuds between rival partisans, the apostle had been a helpless victim to the caprice of Felix, who had studiously dangled before his eyes the prospect of speedy release. The uncertainty of his stay made it impossible to devise any systematic or far-reaching plans for the extension of the kingdom. Doubtless he strengthened the faith of many, but these were for the most part casual visitors on their way to or from Jerusalem, while the ministry of Philip the evangelist provided for the resident church. But at Rome there was no prospect of speedy trial or release: he had of necessity to await with patience the tardy process of the imperial court of justice. Irksome as confinement must have been to the active spirit of so energetic a Christian missionary, whose cherished ambition had been hitherto to preach Christ where he was not yet known, and who had

31 preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ with all boldness, without hindrance.

---

looked forward to Rome as a stepping-stone to the further conquest of the west, the apostle to the Gentiles had now in accordance with his own earnest desire and with his Master's promise reached the centre of the civilized world, and felt himself a chosen ambassador, though in bonds. Accordingly he entered at once on the new sphere opened before him: his prison-chamber became, as this brief notice suggests (and the epistles of the imprisonment confirm the view), the centre of the Roman church.

The abrupt conclusion disappoints the expectation of the reader. He is left to learn from other sources both the favourable issue of the trial which Agrippa anticipated as certain, and the result of the Roman teaching. There is but one satisfactory explanation of this silence, that the author reserved the history of Paul at Rome for a third book of his history which has never been given to the world. Accordingly he closes his second book concerning Christ and his church, as he does the first, with a brief outline of events which he proposed to relate afterwards in fuller detail. Here the two years' imprisonment is presented as a sequel to the apostle's previous history: there it might have appeared as an important introduction to the narrative of the Roman church.

## APPENDIX (ENGLISH).

### ELDERS.

The absence of any mention of elders in the first ten chapters of the Acts is the more remarkable, because they touch so often on the common fund as the most distinctive feature of the new social life, of which the elders might seem the most appropriate guardians. This was, however, collected and administered by the Twelve without their intervention; even when these proved unequal to the burden, a new commission of seven was created for the express purpose of administering it. Yet at a later time the practice of the Church was reversed, and the charge of the relief-fund was transferred from the Twelve to the custody of the elders. For Barnabas and Paul, when they brought a contribution to Jerusalem early in 43 from the Christians of Antioch, departed as soon as they had placed it in the hands of the elders. And in 57 the whole body of elders assembled under the presidency of James to welcome the deputation of the Pauline churches, with a view to the public presentation of their offerings.

We cannot, however, conclude from the silence of the early chapters or the subsequent transfer of responsibility that there were at first no elders in the Church. For the narrative of v. 6 strongly suggests a division of the congregation based on age: *the younger men* (it is said) rose up on a sudden emergency to fulfil an active duty: it may be inferred that there were present a class of elders also. The office was in fact not a new creation of the Christian church, but an inheritance from their fathers. For this reason the historian does not record the original appointment of elders in the church of Jerusalem: they had been from the most ancient times a permanent institution of Israel: throughout her history the elders of the congregation played an important part in secular as well as ecclesiastical affairs. They still formed an essential element in the organisation of the synagogue, and held, if I mistake not, a corresponding place by the force of Jewish custom and law in the constitution of Christian congregations in Palestine. Apparently the

elders possessed, as a matter of course, a recognised position and certain definite functions in every organised congregation.

There was, however, good reason for the office falling into temporary abeyance after Pentecost; for organised bodies of Christian elders could only come into action after the Christian believers had constituted independent congregations of their own, apart from their Jewish brethren. But the first converts attended Jewish synagogues for a time, like their Lord, and were there associated as members or as elders with Jewish worshippers. Their Christian faith and brotherhood was engrafted on their old religion, and did not at once supersede the religious and social ties which bound them to the synagogue: they did not withdraw from it or rebel against the authority of its elders, save when driven to occasional revolt by their Christian conscience: for they aimed at a national conversion of Israel, and were slow to abandon that hope, and to content themselves with forming isolated congregations of believers.

During this period of transition the Twelve were the only distinctly Christian centre of authority; the government as well as the pastoral charge of the Church depended exclusively upon them, and their exceptional activity threw into the shade the imperfect action of local elders. But the outbreak of persecution wrought great changes in the internal government of the Church. By driving Christians out of the synagogue it compelled them to constitute everywhere independent congregations of their own, and by dispersing the Church it seriously impaired the vigorous action of the central authority at a time when the rapid growth of infant communities was continually raising new problems in faith and morals. Besides the call for public ministry of the word and sacraments, for regular teaching of the gospel, and for common prayer, the admission of new members, the education of the young, the maintenance of the faith in all purity, the punishment of unworthy members and repression of disorders, the relief of the poor—the whole corporate life in short of a vigorous community—urgently demanded constant supervision. These needs could not be supplied by occasional visits from apostles: daily care was needed, and this was rendered in their absence by local elders. The record of the first council exhibits the apostles taking counsel with the elders on a vital point of doctrine, and adopting for their own part the attitude of advisers in preference to deciding the question by virtue of their apostolic commission. This instance illustrates their gradual retirement from supreme control, and the steady enlargement of the powers and functions of Christian elders during the life-time of the apostles to meet the varied wants of a living and evergrowing society. The address to the elders of Ephesus reveals still more distinctly the extent of their responsibility

in the absence of the apostle both for pastoral care, and for government and discipline. For the institution was not limited to Palestine, though it originated there: it prevailed in all the Pauline churches, and was doubtless universal under apostolic rule. Paul was careful before his first departure from the interior of Asia Minor to provide for the permanence and welfare of his newly founded churches by the election of elders: again, when bidding his beloved Ephesians a long farewell, he solemnly committed the charge of them to the elders of the Church.

It does not fall within the compass of the Acts to describe the later development of the new ecclesiastical order which succeeded to the apostolic. But it is instructive to trace in the institution of elders a certain provision made under the providence of God for the future of the Church, and to discern in them the germ of a local ministry, trained to feed, guide, and govern their several churches, when the central guidance and support of apostles should be finally withdrawn from the Church of Christ.

## COUNCIL OF JERUSALEM.

In the notes on Acts xv. it is assumed that the language of Gal. ii. 1-10 relates to the conference at Jerusalem recorded in the Acts. For, though this has been questioned, the evidence in its favour is overwhelming. Both passages describe Paul and Barnabas as re-appearing to Jerusalem with subordinate colleagues in consequence of attacks made by a Judaizing party on the essential principles of their gospel-teaching: both exhibit the intense interest aroused in rival parties by the question at issue, viz. whether Gentiles must needs be circumcised as well as baptized; and relate its final settlement through the intervention of Peter and James (Gal. ii. 9. adds John also): both record the loyal support rendered by the older apostles to the two apostles of the Gentiles, and the hearty recognition of their personal services: both agree in denouncing their adversaries, the one as Pharisees at heart, though professed Christians, the other as *false brethren who came in privily to spy out our liberty...that they might bring us into bondage*. It would be difficult under any circumstances to conceive two distinct debates conducted by the same identical leaders, so closely resembling each other in their origin, their course, and their personal tone; but when account is also taken of the final result, it becomes inconceivable; for this was too decisive to admit of the entire question being reopened within that generation.

This view is confirmed by the personal history of Paul and Barnabas; from which it appears that they made but one other

joint visit to Jerusalem, and that a brief visit without companions for a totally different purpose, viz. the conveyance of alms; and that this took place at the beginning of the Herodian persecution, in 43, six years only after his conversion, and before their mission to the Gentiles: whereas Gal. ii. 1-10 mentions a previous interval of fourteen years, and contains an emphatic recognition of their conspicuous success as apostles of the Gentiles.

Some critics (it is true) find a difficulty in reconciling Gal. ii. 1-10 with Acts xv.; but the discrepancy is only apparent, and disappears on careful scrutiny of the Greek text. The language of the apostle is confessedly obscure; and the B. V., by its rendering *them which were of reputation* in v. 2, and *these who seemed to be somewhat* in v. 6, and by wrongly connecting v. 7 with the previous instead of the subsequent subject, loses sight of the emphatic contrast marked by the opening words of v. 7, *But contrariwise*, between the Pharisaic party whom vv. 4-6 condemn so unsparingly, and the three leading apostles whose brotherly fellowship is so warmly acknowledged in vv. 7-9. The apostle is protesting against the assumption that the appeal to Jerusalem involved some surrender of his apostolic independence, and urges that on the contrary it had entirely established it. His language may be thus paraphrased: "I did communicate to the church of Jerusalem the gospel which I preach among the Gentiles, and privately to those who thought that I was somehow running, or had run, after a shadow (*i.e.* in nominally converting Gentiles, but releasing them from the obligation of God's law)—not that I yielded to their demand, for I had Titus with me, a Greek whose circumcision had been resisted—but I acted as I did because of the false brethren smuggled into the Church who stole in to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage—to whom we did not yield even for an hour by submission, that the truth of the gospel might abide with you. But as for answer from those who thought there was something amiss in the gospel which I had been preaching among the Gentiles (no matter who they were, God accepteth no man's person)—those who so thought made no further communication to me (*i.e.* they were utterly silenced). But contrariwise James and Cephas and John, who were thought to be pillars, when they saw that I had been intrusted with the gospel of the uncircumcision, as Peter with the gospel of the circumcision... gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles...."

I find here (1) the mass of honest prejudice which counted circumcision indispensable for salvation, (2) the Pharisaic party, comprehending some prominent members of the Church, but really false notwithstanding to the faith, (3) the loyal affection of the leading

apostles who ranged themselves beside their brother-apostles ; each in their turn depicted ; and I recognise in the language of Paul a lively picture from the interior of the same council whose external history is recorded in Acts xv.

## PROVINCES OF ASIA MINOR.

The chapters of the Acts which record the extension of the gospel to Asia Minor abound in local detail, and make frequent reference to its geographical divisions. Examination of the context discloses a material difference between the author's language and the epistles of Peter and Paul in their use of geographical terms ; for whereas they employ the names of Roman provinces in their regular official sense, the author (who was probably a native of those parts) modifies this in accordance with local usage. Peter, for instance, enumerates the five Roman provinces, Pontus, Galatia, Cappadocia, Asia, and Bithynia, as together making up the whole of Asia Minor to the north of Mount Taurus (1 Pet. i. 1) : Paul groups his churches by Roman provinces as churches of Asia and Galatia, Macedonia and Achaia. But the Asia of the Acts is not coincident with Roman Asia, and the Galatia of Paul becomes in the Acts *the Galatian country* instead of Galatia.

By Asia the author designates Asiatic Greece, which formed the western zone of the province, apart from the eastern and inland zone, to which he gives the name Phrygia—formerly a term of indefinite extent covering the whole interior of Asia Minor. This distinction between the eastern and western zone of the province is first suggested by the mention of Asia and Phrygia side by side in ii. 10 as the homes of two distinct nationalities, speaking different languages, Greek and Phrygian respectively. The contrast between them in xvi. 6 indicates more distinctly the position of Phrygia : for that verse presents the journey of the apostles from the Pisidian Antioch across Phrygia towards Bithynia as the result of a revelation which forbade their intended expedition eastwards into Asia, *i.e.* to Ephesus and the seaboard. Hence it appears that the country to the north of the Pisidian Antioch, between it and Bithynia, bounded on the west by Asiatic Greece, was known to the author as Phrygia. Its eastern limit is defined by xviii. 23, which distinguishes it from the Galatian country ; and so identifies it with the broad belt of pastoral country which divided the Greek from the Galatian districts.

The restriction of the term Asia to Asiatic Greece is confirmed by other passages : in vi. 9 it is coupled with Cilicia as a Mediterranean seaboard ; and the statement in xix. 10, that *all who dwell in Asia heard the word of the Lord*, as the immediate result of Paul's preach-

ing at Ephesus, cannot apply to the remote Phrygian interior, but must be understood of Asiatic Greece; in which were founded the seven churches of Asia. The Greek and Phrygian districts were not only divided by language, but had been long kept apart by nature and history, the latter belonging to the feudal and religious system of Asiatic monarchies; while the commercial seaboard, studded with great cities, proud of their municipal rights, rich in trade and manufactures, turned its face to the western sea, and leaned for support, first on Greece, then on Rome, against Asiatic despotism. The Roman hold on the interior long continued loose and uncertain, and the line drawn by the author between the two regions corresponded to historical reality.

Again, the province of Galatia was in a state of transition under the Caesars. That name belonged for the three centuries before Christ to the north-eastern portion of ancient Phrygia, in which the Galatians originally established themselves; but these restless and warlike tribes wandered far from their homes, living by the sword: their chieftains proved valuable allies in the Mithridatic and Civil wars of Rome, and were permitted in reward for their military services gradually to extend their dominion to the south and south-west as far as the Taurus range. On the death of the last Galatian king, Amyntas, in B.C. 25, this whole territory passed into Roman hands, and became the province of Galatia. But the mass of the population in the southern districts was more Phrygian, Pisidian, and Lycaonian than Galatian, and the author seems studiously to avoid the name Galatia in his reference to it, lest it should be confounded with Galatia proper, the ancient home of the Galatians; for he carefully adopts instead the designation *Galatian country*. A fresh element was added to the population by the cluster of colonies, including Antioch and Lystra, which Augustus Caesar planted along the skirts of Mount Taurus in order to secure settled peace and order in that part of the province, and their territory is appropriately described as the Galatian country.

The Cilicia of the Acts is likewise a geographical expression, and does not correspond with Roman Cilicia; for the eastern half alone of ancient Cilicia was organised like Judaea under the rule of an imperial procurator who had his seat at Tarsus, and attached to the province of Syria: the western retained nominal independence under tributary allies of Rome. The term Cilicia in xv. 41 includes the former; and in xxvii. 5 the latter; for it must there be understood as comprehending the whole seaboard which stretches from Syria to Pamphylia between the Taurus and the Levant.



## GREEK INDEX.

- ἀγοραῖοι, xix. 38.  
 ἀλίσγημα, xv. 20.  
 ἀναβλέπειν, ix. 17.  
 ἀνάκρισις, xxiv. 8.  
 ἀνασκευάζειν, xv. 24.  
 ἀνάψυξις, iii. 19.  
 ἄνομος, ii. 23.  
 ἀπ' αἰῶνος, iii. 21.  
 ἀποκαθιστάνειν, i. 6.  
 ἀπολύειν, xv. 30.  
 ἀποσπῆναι, xv. 38.  
 ἀρχηγός, iii. 15, v. 31.  
 ἀσιτία, xxvii. 21.  
 ἀστέιος, vii. 20.  
 αὐτό, ἐπὶ τὸ, i. 15.  
 αὐτό, κατὰ τὸ, xiv. 1.  
 ἀφελότης, ii. 46.  
 ἄφιξις, xx. 29.  
 ἄχρι, xiii. 11, xx. 6, xxvii. 33.  
  
 βοήθεια, xxvii. 17.  
  
 δεισιδαίμων, xvii. 22, xxv. 19.  
 δεσπότης, iv. 24.  
 διανέμεσθαι, iv. 17.  
 διαφθορά, ii. 27, xiii. 34.  
 διθάλασσος, xxvii. 41.  
 διοπετής, xix. 35.  
 δύναμις, viii. 13.  
  
 ἐγκαταλείπειν, ii. 27.  
 εἰ ἄρα, viii. 22.  
  
 εἰς, viii. 23.  
 ἐκβολή, xxvii. 18.  
 ἐν ὀλίγω, xxvi. 28.  
 ἐξαιρεῖσθαι, xxvi. 17.  
 ἐξαρτίζειν, xxi. 5.  
 ἐξελθεῖν, xvi. 18.  
 ἐξηγεῖσθαι, x. 8.  
 ἐξουσία, i. 7, xxvi. 18.  
 ἐπαναγκες, xv. 28.  
 ἐπαρχεία, xxv. 1.  
 ἐπί, iv. 17.  
 ἐπιστρέφειν, xxvi. 18.  
 εὐκαιρεῖν, xvii. 21.  
 Εὐρακύνων, xxvii. 14.  
 εὐσχήμων, xiii. 50.  
  
 καί, p. 160.  
 κακοῦν, xiv. 2.  
 κατά, xii. 1, xvi. 7.  
 καταλαμβάνεσθαι, x. 34.  
 κατανοεῖν, xi. 6.  
 καταντᾶν, xvi. 1, xxv. 13.  
 κατασοφίζεσθαι, vii. 19.  
 κατεφρίσασθαι, xviii. 12.  
 κύριος, x. 33, xvi. 31, xxv. 26.  
  
 λειτουργεῖν, xiii. 2.  
 λόγιος, xviii. 24.  
 λυμαινέσθαι, viii. 3.  
  
 μαίνεσθαι, xxvi. 24.  
 μαρτυρούμενος, vi. 3.

μὲν οὖν, pp. 160-165.

μεταξύ, xiii. 42.

μήποτε, v. 39.

νεότης, xxvi. 4.

ὁρμή, xiv. 5.

ὅστις, p. 165.

παρεμβολή, xxi. 34.

παροξυσμός, xv. 39.

περιοχή, viii. 32.

περιτομή, οἱ ἐκ, xi. 2.

πολιτάρχαι, xvii. 6.

προάγειν, xxvii. 27.

προσκληροῦσθαι, xvii. 4.

προχειρίζειν, iii. 20, xxii. 14.

πρωτοστάτης, xxiv. 5.

πύθων, xvi. 16.

πυλῶν, xii. 13.

Σεβαστός, xxv. 21, xxvii. 1.

σιμκίνθιον, xix. 12.

σουδάριον, xix. 12.

σπείρα, x. 1.

σπερμολόγος, xvii. 18.

συνβιβάζειν, xix. 33.

συνέχεσθαι, xviii. 5.

συνθρόπτειν, xxi. 13.

τάσσεσθαι, xiii. 48.

τροποφορεῖν, xiii. 18.

χάριν εἶχειν, ii. 47.

χειροτονεῖν, x. 41, xiv. 23.

χορτάσματα, vii. 11.

χρηματίζειν, xi. 26.

ὠδῖνες, ii. 24.

## ENGLISH INDEX.

- Abraham's twofold call, vii. 2.  
 Acts, sequel to the life of Jesus, pp. 1, 167; title and preface, p. 2; unity, antiquity, and contemporary character, pp. 3-6; personality of author, pp. 7-11; sources of information, p. 11; date and place of publication, pp. 12, 13; unfinished, pp. 14, 167, 354; contents, pp. 14-16.  
 Adria, xxvii. 27.  
 Agabus, xi. 28, xxi. 10.  
 Agrippa, xxv. 13....  
 Ananias and Sapphira, v. 1-11.  
 Ananias (of Damascus), ix. 10..., xxi. 12....  
 Ananias (high priest), xxiii. 2, xxiv. 1.  
 Angel, v. 19, vii. 30, 35, 38, viii. 26, x. 7-22, xii. 8-11, 15, xxvii. 23.  
 Annas, iv. 6.  
 Antioch, Pisidian, xiii. 14, xiv. 21.  
 Antioch, Syrian, xi. 19, xiii. 1, xiv. 26, xv. 30-35, xviii. 22.  
 Antipatris, xxiii. 31.  
 Apollos, xviii. 24-28.  
 Appii Forum, xxviii. 15.  
 Aquila and Priscilla, xviii. 2, 18, 26.  
 Areopagus, xvii. 19.  
 Aristarchus, xix. 29, xx. 4, xxvii. 2.  
 Ascension, i. 9.  
 Asia, ii. 9, vi. 9, xvi. 6, xix. 10, xx. 4, 18, xxvii. 2, p. 359.  
 Athens, xvii. 16....  
 Augustan band, xxvii. 1.  
 Baptism, ii. 38, 41, viii. 16, xix. 2-6.  
 Baptism of uncircumcised, x. 48, xi. 16.  
 Barnabas, iv. 36, xi. 22.  
 Barnabas and Saul, ix. 27, xi. 22, 26, 30, xii. 25, xiii. 1.  
 Bernice, xxv. 13.  
 Beroea, xvii. 10-14, xx. 4.  
 Brethren of the Lord, i. 14.  
 Caesarea, x. 1..., xviii. 22, xxi. 8, xxiii. 23-xxvi. 32.  
 Captain (Jesus), iii. 15, v. 31.  
 Captain, chief, xxi. 31....  
 Captain of the temple, iv. 1, v. 24.  
 Cauda, xxvii. 16.  
 Christians, so named, xi. 26.  
 Chronology, pp. 17-29.  
 Cilicia, xv. 41, p. 360.  
 Cnidus, xxvii. 7.  
 Common fund, ii. 44, iv. 32.  
 Corinth, xviii. 1-18.  
 Cornelius, x. 1....  
 Council of Jerusalem, xv. 1-29, pp. 357-9.  
 Crucifixion, accursed, v. 30.  
 Cyprus, xiii. 4-12, xv. 39.  
 Damascus, ix. 2-25.  
 Demetrius, xix. 24.  
 Derbe, xiv. 6, 20, xvi. 1.  
 Diana, xix. 24....  
 Drusilla, xxiv. 24.  
 Egyptian impostor, xxi. 38.  
 Elders, xi. 30, xiv. 23, xx. 17, xxi. 18, pp. 355-7.  
 Elymas, xiii. 6-11.

- Ephesus, xviii. 19, xix. 1-xx. 17.  
 Epicureans, xvii. 18.  
 Ethiopian eunuch, viii. 27-39.  
 Euraquilo, xxvii. 14.  
 Eutychus, xx. 9.  
 Evangelist, xxi. 8.  
  
 Fair Havens, xxvii. 8.  
 Famine, xi. 28.  
 Fast, xxvii. 9.  
 Felix, xxiii. 24 ....  
 Festus, xxiv. 27 ....  
 Forty days, i. 3.  
 Freedmen, vi. 9.  
  
 Galatia, xvi. 6, xviii. 23, p. 360.  
 Gallio, xviii. 12.  
 Gamaliel, v. 34.  
 Gaza, viii. 26.  
 Grecian Jews, vi. 1, xi. 20, *note*.  
  
 Herod, xii. 1-6, 19-23.  
 Hymn, Christian, iv. 24.  
  
 Iconium, xiii. 51, xiv. 1-5, 21, xvi. 2.  
 Imperfect tense, p. 165.  
 Italian cohort, x. 1.  
  
 James, xii. 17, xv. 13, xxi. 18.  
 James, son of Zebedee, xii. 2. .  
 Jason, xvii. 5-9.  
 Joppa, ix. 36.  
 Judas Iscariot, i. 16-20.  
 Judas of Galilee, v. 37.  
  
 Kingdom of God, i. 3.  
  
 List of apostles, i. 13.  
 Luke, the author, pp. 14-16.  
 Lydia, xvi. 14.  
 Lystra, xiv. 6-21, xvi. 1.  
  
 Mark, xii. 12, xiii. 13, xv. 37-39.  
 Melita, xxviii. 1 ....  
  
 Name of Jesus, iii. 16, v. 28, 41.  
 Paul, so named, xiii. 9; with  
 Barnabas, xiii. 13-xv. 39; at  
 Pisidian Antioch, xiii. 14...;  
 at Iconium, xiii. 51...; at Lystra,  
 xiv. 8...; at Antioch, xiv. 26...;  
 at Jerusalem, xv. 2...; at  
 Antioch, xv. 30...; visits  
 churches, xv. 40...; mission-  
 journey, xvi. 5...; at Philippi,  
 xvi. 12...; at Thessalonica, xvii.  
 1...; at Beroea, xvii. 10...; at  
 Athens, xvii. 15...; at Corinth,  
 xviii. 1...; at Ephesus, xviii.  
 19, xix. 1...; in Macedonia and  
 Corinth, xx. 1...; at Troas, xx.  
 6-12; at Miletus, xx. 15...;  
 voyage to Phoenicia, xxi. 1;  
 arrival at Jerusalem, xxi. 17;  
 assault of Jews, xxi. 27...;  
 before the council, xxiii. 1...;  
 plot to kill him, xxiii. 12...; re-  
 moval to Caesarea, xxiii. 23...;  
 before Felix, xxiii. 33...; before  
 Festus, xxv. 1...; consultation  
 with Agrippa, xxv. 13; before  
 Agrippa, xxvi. 1...; voyage and  
 shipwreck, xxvii. 1...; from  
 Malta to Rome, xxviii. 1...;  
 at Rome, xxviii. 16...  
 Paul's addresses, xiii. 16..., xiv.  
 15..., xvii. 22..., xx. 18...,  
 xxii. 1..., xxiii. 1..., xxiv.  
 10..., xxv. 8..., xxvi. 1...,  
 xxviii. 17, 25.  
 Pentecost, ii. 1.  
 Perga, xiii. 13, xiv. 25.  
 Peter and John, iii. 1-11, iv. 1-23,  
 viii. 14.  
 Peter at Lydda, ix. 32...; at  
 Joppa, ix. 36...; vision, x. 9...;  
 in prison, xii. 3-10.  
 Peter's addresses, i. 15..., ii. 14...,  
 iii. 12..., iv. 8..., v. 29...,  
 x. 34..., xi. 5..., xv. 7...  
 Philip, viii. 5-40, xxi. 8.  
 Philippi, xvi. 12-40, xx. 6.  
 Phoenix, xxvii. 12.  
 Phrygia, ii. 10, xvi. 6, xviii. 23,  
 pp. 359, 360.  
 Priests, Levitical, vi. 7.

- Primitive Church, ii. 42-47, iv. 31-35.  
 Prisoners chained, xxii. 30, xxiv. 27, xxvi. 29, xxviii. 20.  
 Proselytes, ii. 10, vi. 5.  
 Psalm II., iv. 25, xiii. 33.  
 Psalm XVI., ii. 25-28, xiii. 35.  
 Puteoli, xxviii. 13.  
 Reduplication, Hebraistic, v. 28.  
 Register of members, i. 15.  
 Roman citizenship, xvi. 37, xxii. 25....  
 Sadducees, iv. 1, xxiii. 8.  
 Samaria, conversion of, viii. 5-25.  
 Sanhedrin, iv. 5, v. 21, xxii. 30....  
 Saul, as persecutor, vii. 58..., xxii. 3-5, xxvi. 4-11; converted, ix. 1-19, xxii. 6-16, xxvi. 12-18; at Damascus, ix. 19-25; at Jerusalem, ix. 26-29; at Tarsus, ix. 30, xi. 25; at Antioch, xi. 26-30, xii. 25-xiii. 3.  
 Secession from synagogue, xviii. 7, xix. 9.  
 Sepulchre of David, ii. 29.  
 Seven, The, vi. 3.  
 Sharon, ix. 35.  
 Silas, xv. 22, 27, 40, xvi. 19-xvii. 15, xviii. 5.  
 Simon the sorcerer, viii. 9-24.  
 Sleep, image of death, vii. 60.  
 Solomon's porch, iii. 11, v. 12.  
 Sopater, xx. 4.  
 Stephen, vi. 5-15, vii. 1-60.  
 Stoics, xvii. 18.  
 Tarsus, ix. 30, xi. 25, xxi. 39.  
 Theophilus, pp. 2, 167.  
 Thessalonica, xvii. 1-13.  
 Theudas, v. 36.  
 Timothy, xvi. 1, xvii. 15, xviii. 5, xix. 22, xx. 4.  
 Tombs of patriarchs, vii. 16.  
 Tongues, gift of, ii. 1-21, x. 45.  
 Troas, xvi. 8, xx. 5....  
 Trophimus, xx. 4, xxi. 29.  
 Twelve, The, i. 15, 21-26, ii. 14, v. 12..., vi. 2.  
 Tychicus, xx. 4.  
 Upper chamber, i. 13.  
 Vows, xviii. 18, xxi. 23.  
 Way, The, ix. 2, xix. 9, 23, xxiv. 22.  
 Worship of men, x. 25.

## ERRATA.

- P. 13 should be headed "Place of Publication."  
 In p. 33, line 2 of notes, 28 should be 18.  
 In p. 34, line 7 of notes, 14 should be 15.  
 In p. 51, line 1, *ἐψεύσα* should be *ἐψεύσω*.  
 In p. 103, lines 6-10 of notes should run: "apparently accounted a Macedonian city. The two genitives both depend on *πόλις*, and *μερὶς* has much the same geographical force as *μέρος* in ii. 10, xix. 1, xx. 2, being applied vaguely to the region beyond the sea on the European side."

1897



BY THE SAME AUTHOR.

The Epistle to the Hebrews in Greek  
and English. With Critical and Explanatory  
Notes. Crown 8vo. 6s.

*ACADEMY*.—"Besides a Greek text, 'based entirely on that of Westcott and Hort,' and an excellent commentary, Mr. Rendall supplies us with an independent translation."

*SCOTSMAN*.—"To say of the critical and explanatory notes by which the text is illustrated that they are largely original is but the slightest part of the praise to which they are entitled. They are manifestly the work of a ripe and judicious scholar, and, in almost every case, are highly suggestive. . . . The work is, taking it as a whole, judicious, scholarly, and to a large extent original."

The Epistle to the Hebrews. Crown 8vo.  
7s. 6d.

*SATURDAY REVIEW*.—"The book has high merit. The scholarship is excellent, and the author has pondered well all that he says. . . . We would warmly commend Mr. Rendall's edition to all thoughtful readers of this great Epistle."

*OXFORD MAGAZINE*.—"It would be ungracious to make criticism upon so good and sensible a work. The careful and scholarly criticism with which Mr. Rendall disentangles the probable circumstances of the author, and those to whom he writes, is most praiseworthy."

Theology of the Hebrew Christians.  
Crown 8vo. 5s.

*GUARDIAN*.—"He has gathered and grouped the various scattered items of information bearing on his subject with much ingenuity, and brings out his result clearly and brightly."

*GLASGOW HERALD*.—"To those who like reading requiring concentrated thought and attention, this 'Theology of the Hebrew Christians' will prove a boon."

MACMILLAN AND CO., LIMITED, LONDON.

MESSRS. MACMILLAN & CO.'S  
**THEOLOGICAL BOOKS.**

By BISHOP WESTCOTT, D.D.

A GENERAL SURVEY OF THE HISTORY OF THE CANON OF THE NEW TESTAMENT DURING THE FIRST FOUR CENTURIES. Sixth Edition. Revised. 10s. 6d.

THE BIBLE IN THE CHURCH. A Popular Account of the Collection and Reception of the Holy Scriptures in the Christian Churches. Tenth Edition. 18mo, 4s. 6d.

INTRODUCTION TO THE STUDY OF THE FOUR GOSPELS. Seventh Edition. 10s. 6d.

THE GOSPEL OF THE RESURRECTION. Thoughts on its relation to Reason and History. Sixth Edition. Crown 8vo, 6s.

THE REVELATION OF THE RISEN LORD. Fourth Edition. Crown 8vo, 6s.

THE HISTORIC FAITH: Short Lectures on the Apostles' Creed. Crown 8vo, 6s.

THE REVELATION OF THE FATHER: Short Lectures on the Titles of the Lord in the Gospel of St. John. Crown 8vo, 6s.

CHRISTUS CONSUMMATOR, AND OTHER SERMONS. Crown 8vo, 6s.

SOME THOUGHTS FROM THE ORDINAL. Crown 8vo, 1s. 6d.

SOCIAL ASPECTS OF CHRISTIANITY. Crown 8vo, 6s.

THE VICTORY OF THE CROSS. 3s. 6d.

GIFTS FOR MINISTRY. Addresses to Candidates for Ordination. Crown 8vo, 1s. 6d.

THE EPISTLE TO THE HEBREWS. The Greek Text, with Notes and Essays. Second Edition. 8vo, 14s.

THE EPISTLES OF ST. JOHN. The Greek Text, with Notes and Essays. Third Edition. 8vo, 12s. 6d.

THE INCARNATION AND COMMON LIFE. Crown 8vo, 9s.

THE GOSPEL OF LIFE. Thoughts introductory to the Study of Christian Doctrine. 6s.

ESSAYS—THE HISTORY OF RELIGIOUS THOUGHT IN THE WEST. 5s.

THOUGHTS ON REVELATION AND LIFE. Being Selections from the Writings of Bishop WESTCOTT. Arranged and Edited by Rev. STEPHEN PHILLIPS. Crown 8vo, 6s.

---

THE NEW TESTAMENT IN THE ORIGINAL GREEK.

The Text revised by BROOKE FOSS WESTCOTT, D.D., Bishop of Durham, and FENTON JOHN ANTHONY HORT, D.D. Vol. I. Text. Also Printed in "Macmillan Greek." 8vo, 10s. net. Vol. II. Introduction and Appendix. Crown 8vo, 10s. 6d. each.

THE NEW TESTAMENT IN THE ORIGINAL GREEK. An Edition for Schools. Pott 8vo, 4s. 6d. Roan, 5s. 6d. Morocco, 6s. 6d.

MACMILLAN AND CO., LIMITED, LONDON.



# A MAP OF THE APOSTOLIC CHURCH

English Miles  
0 50 100 150 200  
Geogr. or Natural Miles  
0 100 200

15° East of Greenwich

London: Macmillan & Co., Ltd.

Shewell & Sons





